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MIRROR OF INTEMPERANCE,

AND

HISTORY OF THE TEMPERANCE REFORM.

TO WHICH IS ADDED

The Life and Death of King Alcohol,

AND ORIGINAL AND SELECTED ANECDOTES.

BY REV. MARCUS E. CROSS.

O, that men should put an enemy in their mouths, to steal away their brains! that we should with joy, revel, pleasure, and applause, transform ourselves into beasts! *Shakspears.*

THIRD EDITION.

PHILADELPHIA:
PUBLISHED BY T. K. COLLINS JR.,
S. E. CORNER OF SIXTH, AND ARCH ST.
1851.

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PREFACE.

The author of this work has observed with deep regret an apparent decline of interest in the temperance enterprise for some time past. As there is a close connection between enlightened zeal in moral and religious causes, and the diffusion of principles, information, and facts, in connection with such causes, he was induced to undertake the preparation of this volume, with a view of awakening greater interest in this movement. No one can doubt the utility of diffusing correct intelligence in reference to the temperance question. All who have had experience in promoting this cause, will admit the force of the following testimony of that indefatigable and philanthropic laborer in the temperance enterprise, E. C. Delavan, Esq., in relation to the matter of circulating temperance reading. He says—"I have always considered that a dollar judiciously expended, in circulating good temperance documents among the people, produced one hundredfold the cost, in direct or indirect pecuniary advantage to the public. A temperance document, for a series of years, was placed in each family of a town; and I was assured it occasioned the saving of ten thousand dollars a year, in the cost of ardent spirits alone, not to mention the many and great incidental advantages."

From a conviction that a small history of the temperance movement was needed, and would subserve the interests of the cause—a work which should embody the more important facts in this cause in a connected shape, and which should bring before the mind the evils of intemperance, the causes of the same, the

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remedy, and the present demands of the cause—the author was induced to prepare this little volume. The Poem, which follows the History, on "The Life and Death of King Alcohol," which my friend the benevolent author consented to have published in this volume, is calculated to interest every reader. A few choice anecdotes have been furnished separately. Anecdote has been one of the efficient instruments in promoting the temperance reform: what could not be effected by powerful argument, has sometimes been achieved by illustration and striking facts. Some in this selection have been widely circulated; but they may be read or repeated the hundredth time with pleasure and advantage.

In the preparation of "The Mirror of Intemperance," the author, in order to increase the value of the work, has made use of the facts, arguments, and views of those writers who had preceded him, which were within his reach, and which seemed adapted to contribute interest to the work in hand. Should this little volume subserve the cause of temperance, encourage and strengthen its friends, and be made in the Lord's hands the instrument of reclaiming inebriates, its name will then be written in heaven, and its unworthy author will not have laboured in vain.

M. E. C.

Rose Hill Manse, (Darby,) *April*, 1849.

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THE

MIRROR OF INTEMPERANCE.

CHAPTER I.

HISTORY OF INTEMPERANCE.

INTEMPERANCE is, at this time, the master sin of the civilized world. Imagination cannot paint the terrible evils which flow from drunkenness. There is too little feeling and action on this subject. With all the efforts that have been made by the friends of temperance, the traffic in alcoholic beverages is still rife in the land, diffusing its deadly influences. Wherever intemperance has prevailed, it has played the part of the ungrateful serpent, and infused its deadliest poison into the vitals of its kindest benefactor. Some of the mightiest nations on earth have fallen beneath its giant tread. Our own republic has been in great peril from the same cause; and I believe, if our fair land is to go on in her career of glory; if the fair fields of this united confederacy are to remain untrod by the minions of despotism; if the flag of our nation's pride is to continue its stripes and stars floating high, to cheer the hopes and animate the oppressed of every clime; if the religion

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of Christ is to flourish here and pervade and cement all hearts, Temperance must be one of the important virtues practised by our citizens, in all parts of the land. A great work has been commenced, and remains to be completed, by the temperance enterprise.

The grand design of the temperance movement is to effect, as speedily as possible, a complete revolution in the habits and practices of society, in relation to the use of intoxicating drinks. It proposes to dry up the fountains of intemperance, by banishing the sale of the article which produces the evil. Its aim, is to undermine the traffic on one hand, by vigorous moral influences, and to bring it down on the other, by prohibitory statutes, till it is brought, as near as possible, to the point of entire legal proscription. Its design is to eradicate strange and deep-rooted prejudices and customs, which have come down to us from former times; that have been associated with all that is courteous in *high life*, and with all that is merry and jovial in *low life*, and that have entrenched themselves in the strongholds of appetite and avarice.

What was the state of things in relation to this subject, at the commencement of the temperance reform? Nearly all kinds of intoxicating beverages were then in general use among our countrymen. There were then but few persons, whether male or female, children or adults, who did not partake of stimulating alcoholic drinks in some form.

The doctor must have alcohol in compounding his medicine; the lawyer, in preparing his brief; and the clergyman in preparing his sermon. At every

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place of public concourse, at the house of feasting and at the house of mourning, this enlivening element was deemed indispensable. If young people met to dance; if ecclesiastical bodies met; if assessors, or jurors, or arbitrators, or judges, or magistrates convened, they must be furnished with the sparkling decanters, or bottles of Brandy or Rum, or they could not proceed. At huskings or bees of every description, nothing could be done without the aid of stimulants. On days appointed for military drills—for holding courts of justice—for the election of civil officers—for literary commencements—for the celebration of Christmas and New Year, and election, there has been more than ordinary tippling and drunkenness. Not unfrequently has the wine and brandy passed freely around in the splendid parlor in which the corpse was reposing, until many were actually disguised and unable to walk to the grave without staggering.

Says Dr. Nott:—"Even in the exemplary and church-going city of Albany, the time was—I remember it well—when pastors and people vied with each other in the production of the best cherry, and raspberry, and strawberry brandy; as well as sundry other quite orthodox alcoholic mixtures, to be served occasionally, not only to company, but to be administered also to the smaller children as a vermifuge, and to the larger ones as a stomachic."

Most private families kept constantly on hand a variety of intoxicating liquors, and offered them as a matter of civility to all who paid them a friendly call; and it was regarded as inhospitable not to

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who called. Spirit rations were allowed
erved in the army of the United States.
in the harvest field must be furnished with
or a quart of rum daily, or nothing could be
G.

It was regarded as the pleasant cordial; the cheerful restorative; the friend of the infant; the comforter of the enfeebled mother; the universal token of hospitality. It accompanied the laborer in his toil; went with the mariner on his distant voyage; cheered and animated the carpenter, the mason, the blacksmith, the glass-blower, and other mechanics at their various trades. It was regarded as an excellent domestic medicine, good for a cold, a cough, a pain in the stomach or side, and weakness in the limbs, and loss of appetite and general debility.

Thus the poisonous liquid had come into general use, and was as generally abused.

According to a statistical table, compiled from official returns and authentic documents by R. M. Hartley, Esq., Secretary of the New York State Temperance Society, it appears that the citizens of these United States have consumed on an average, every year, from the late war up to 1830, more than eighty and a half millions of gallons of spiritous liquors; and the annual cost of this was not less than thirty-five and a half millions of dollars!

Thus intemperance became alarmingly prevalent, and as generation after generation passed away, rivers of blood and countless lives were sacrificed at the inglorious shrine of Intemperance, filling the

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land with the weeping of widows, and the wailing of orphans. The plague visited every haunt; poisoned the domestic circle, passed through consecrated groves, and entered the most sacred enclosures; chilled the warmest and most patriotic hearts; and entered the very doors of our Capitol, and left the stain of its polluting touch upon our national glory. It staggered to the bedside of the sick and dying, and corrupted even those who wore the livery of heaven.

Monarchs have been humbled and princes abased —the wise and the foolish, the learned and the unlearned, been the cringing slaves of the tyrant Alcohol. Sages, poets, orators, and statesmen, the juryman in the box, the judge on the bench, the culprit at the bar, and the pleader in the forum, have all been in turn the victims of this terrible scourge. With the prevalence of this evil, a dark and threatening cloud began to gather over the national firmament. Our ships of commerce carried with them the evidences and stains of American debauchery to all the kingdoms of the earth. Foreign nations, and even the heathen, lifted up the notes of our defamation, and all the world branded us as "*a nation of drunkards.*" And had it not been for the timely interposition of the friends of Temperance, and those whose names stand high upon the list of patriots and philanthropists, our country must soon have been either a tributary to a foreign power, or the theatre of anarchy and fratricidal wars.

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CHAPTER II.

CHARACTERISTICS OF ALCOHOL.

What is the nature and characteristics of Alcohol, that produced these evils, and was thus extensively used in different forms and in different beverages?

The word, *Alcohol*, is derived from two Arabic words, *al*, (the,) and *kahol*, (denoting a fine mineral powder.) When distillation was discovered, the chemist, seeing the vapor arising from the liquor under the process reappear, when condensed, in the form of a new liquid, called it *Al Kahol*—the fine, the sublimated. It is a thin, colourless fluid, lighter than water, somewhat volatile, of a pungent smell and taste—readily inflaming by the application of a lighted taper, burning with a dim blue or purple flame. It is produced only by the decomposition of animal and vegetable substances in a state of decomposition.

Alcohol, in the Arabic language, was a fine impalpable powder, with which the women used to paint their faces in order to increase their beauty. Perhaps after using it, they really thought they were more beautiful than they were before: men when drunk with alcohol, have often thought they were more beautiful, or rich, or strong, or in some respects better than they were before. But they were deceived. Alcohol in its nature is deceptive—it is

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a "mocker." He who is deceived thereby "is not wise."

Alcohol was first extracted from fermented liquors, about nine hundred years ago, by an Arabian chemist. Arnoldus de Villa, a physician who lived in the south of Europe in the thirteenth century, was the first, so far as known, who recommended the use of the article even as a medicine. Under his influence, however, and that of his disciple, Raymond Lully, who was born in Majorca in 1236, its medicinal use was extended, till it spread over a great part of Europe.

Alcohol contained in all liquids, whether wine, beer, brandy, rum, gin, or whiskey, is exactly *alike*; the difference in the taste and color of one *distilled* liquor from another, being the result of the different substances with which it is combined. The proportion of alcohol in spiritous liquor, called *proof* spirit, is about fifty per cent.

Brandy is the spirit distilled from *wine*, and the fermented husks and refuse of grapes, and contains about 53 per cent. of alcohol.—

Gin contains about	52	per cent.	of alcohol.
Scotch Whiskey "	54	"	"
Port Wine from	19 to 26	"	"
Madeira " "	19 to 24	"	"
Currant " "	21	"	"
Sherry, Lisbon, and Malaga from	18 to 20	"	"
Claret " "	13 to 17	"	"
Tokay " "	10	"	"

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Alcohol is not found as a constituent principle in nature. Go search creation through: "Examine all the structures and fluids of that being whom alone God has taught to laugh or weep, and of all the tribes of animated existence that 'roam the wood, or wing the sky, or roll along the flood,'—you find it not. Look through all the vegetable kingdom; analyze the alimentary grains, the nutritious seeds, the esculent roots and the luscious fruits; it is not there. Then go down to the mineral regions; search through all the strata of earth, and explore the depths of old ocean; it is not there. Nature throughout all her domain of things, animate and inanimate, has not produced it. Whence comes it then? Human art, led on by the solicitation of depraved instincts, has produced it—not by any process of growth and development, but by a process of destruction and retrogradation. Many persons, even at this day, think alcohol is a constituent of vegetable matter. I read not long since, in a work evincing much greater metaphysical than chemical knowledge, that alcohol existed *naturally* in sugar, from which it was merely separated by fermentation and distillation; and this was given as a reason why it is so natural for us to love it. Natural! There never was a man, or animal, that did not find it disgusting in every shape and abhorrent to every sense, unless his or its nature had become changed from its pure and pristine condition. This error has had a most disastrous effect on the popular mind.

"Let us try to understand this matter. There are among those vegetables which the beneficent Creator

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has caused to grow for our sustenance, various proximate principles which are nutritious; as water, sugar, starch, gum, gluten, fibrine, albumen, and others, which are called in dietetic works, *alimentary principles.* Now so long as these proximate principles maintain their natural state, or chemical condition, so long are they salutary food and drink, but no longer. They are all composed, mainly, of certain proportions of oxygen, carbon, hydrogen and nitrogen, which constitute their primitive or ultimate elements. If the proportions of these ultimate elements become changed in any way, the whole nature of the substance is altered, and the most healthful aliment may thus be converted into the most virulent poison. To illustrate: the air we breathe is composed of about one part of oxygen, to three of nitrogen; but by combining a greater proportion of oxygen, we make *aqua fortis*, a powerfully corrosive liquid that will decompose the animal structures like fire. Water is composed of definite proportions of oxygen and hydrogen; but unite those elements in any other proportions, and there is water no longer. A sound potato is wholesome food; but when it rots, its organic state or chemical constitution is changed: it is no longer food, and if you eat it you will get poisoned. The juice of an *apple*, or *grape*, is salutary drink; but let those juices rot, change their natural state, or in other words *ferment*, and they are *nature's beverage* no longer.

"Now in making alcohol, the nutrient vegetable principles undergo fermentation. And what is fermentation? In plain language it is simply—a rot-

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ting process. The proximate, organic, vegetable principles putrefy, become decomposed, and are physiologically destroyed; but being subjected to certain circumstances of air, temperature and moisture, some of their ultimate elements, set free by the process of decomposition, recombine in new forms and produce new substances, one of which is alcohol. The fermentation of leavened bread converts a portion of the sugar into carbonic acid gas, and if the fermentation is carried too far, the gluten is destroyed and acetic acid developed—or, as the women say, *their bread is sour*. Hence fermentation in the best of bread diminishes its nutritive qualities. If food ferments in the stomach, instead of *digesting*, various acid, acrid and irritating compounds are formed, as the dyspeptic well knows—greatly to his cost! and all fermentation, whether panary, saccharine, vinous, acetic, or putrefactive, is simply the transformation of matter from its organic or proximate, to its ultimate or elementary conditions, in different stages of the process of retrogradation and destruction.

"Thus we see that alcohol, so far from being a product of growth and organic formation, is exactly the contrary—a result of decay and destruction; and it has, clearly, no more place among man's beverages than arsenic has among his foods. The virus of the rattlesnake, when taken into the human stomach, has a pleasant, nervine and exhilarating effect, and is, in fact, thus used, a less deadly poison than alcohol. But if this virus be inserted under the skin, it proves rapidly destructive. Alcohol inserted

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under the skin produces only a slight inflammation, but if swallowed, its destructive influence over the whole nervous system is rapid and powerful. Now one is just as veritable a poison as the other, yet each operates in its own peculiar way. Such is alcohol in itself considered, and such the analysis of its ravages on man.

"But dram drinkers should notice another thing. The alcoholic beverages of commerce are even worse than the alcohol itself. They do not get the alcoholic poison *pure;* but it is further drugged with still other poisons. Read a part of the long catalogue of pernicious agents in common use; namely,—Essential Oils, Cocculus Indicus, Logwood, Brazil Wood, Alum, Green Vitriol, Oil of Vitriol, Capsicum, Opium, Tobacco, Aloes, Bitter Oranges, Henbane, Nux Vomica, Sugar of Lead, Oil of Bitter Almonds, India Berry, Poke Berries, Elder Berries, Poison Hemlock, Guinea Pepper, Laurel Water, Prussic Acid, Dragon's Blood, Lamb's Blood, Gum Benzoin, Red Sanders, Burnt Sugar, Salt of Tartar, and so on. Here are some of the most deadly vegetable and mineral agents in the world, with which nearly all the liquors, wines, ales and beers in the world, and often cider, are drugged and adulterated. A late work on chemistry enumerates forty-six articles commonly used in making beer alone; and almost every species of the light and sweet wines, such as *ladies* sometimes think delectable, is extensively adulterated."

That these articles do enter into the composition of the "fine old ports," "clarets," "home-brewed

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ales," and "genuine spirits," offered to a gullible public, is certain, even by the testimony of men employed in the preparation of alcoholic beverages. One of these men, having named various articles employed in the preparation of *porter*, such as cocculus indicus, capsicum, powdered copperas and alum, says: —"However pernicious or disagreeable these may appear, *I have always found them to be requisite in the brewing of porter*; and they must be used by those who wish to continue the taste, flavor, and appearance of the beer. The intoxicating qualities of porter are to be ascribed to the *drugs* intermixed with it. It is evident some porter is more heady than others, and it arises from a greater or less quantity of *stupifying ingredients.*"* And it is the deliberate opinion of competent judges, that *not one glass* of wine of any description in this country finds its way down the throat of the drinker, but it carries with it more or less of the drugs previously named.

Alcohol is injurious to every part of the human constitution. If you consult medical records to learn the effect which alcohol has on the human system, you there learn that it inflames the coats of the stomach, disorders the liver, excites the blood vessels, poisons the blood, vitiates the secretions, renders the bland juices of the body acrid and irritating, paralyzes the nerves, hardens the brain, produces dropsy, dyspepsia, jaundice, marasmus, consumption, gout, rheumatism, eruptions, tumors, carbuncles, leads to imbecility, insanity, and delirium tremens,

* Bacchus, page 286.

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and so on through nearly the whole catalogue of human maladies. It diseases the whole constitution, taints every fluid, poisons every solid, and it depends upon mere casualties what particular form the general disease may assume.

The effect of alcohol on particular organs of the human body is very striking. Says Dr. Sewall:—"The inflammation of the brain is sometimes so acute from intemperance, that it is marked by furious delirium, and terminates fatally in the course of a few days, and sometimes a few hours."

Apply it to an open wound, or bring it in contact with an exposed nerve, and it burns like fire. Let it be applied a million times to as many fresh wounds, or exposed nerves, and every application will bring painful evidence of the correctness of this statement. Let those who doubt try the experiment. It burns the mouth, and hence the practice of taking water *with* grog, and water *after* grog, to quench the fire it always kindles. Alcohol always excites the brain and the nerves. As soon can a man "carry coals of fire in his bosom, and not be burned," as bring alcohol in contact with the brain or nerves without powerfully *exciting* them.

About one-seventh part of the blood is sent to the head, which is several hundred per cent. more, in proportion to its size, than is carried to any other portion of the system.—This is the testimony of all physiologists. Since, then, the irritating effect of alcohol on the brain—that organ so closely connected with the mind—and since so much greater a proportion of blood is sent to the head than to any

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other part of the system, the effects of alcohol upon the mind of man must be most tremendous, either for good or evil. The *intellectual* and *moral* constitute the chief dignity of man. He was never made merely to eat, sleep, breathe, labor, and die. God had higher aims in his creation. He was created *mainly* to *think* and *feel*—to adore God and study his works. If, therefore, the effect of alcohol is bad, it is bad in the very highest possible degree, and bad upon the very *essence*, and *soul*, and centre of man, because it storms the very *citadel* of our nature. Now by the great amount of blood sent to the head, and by the effects of alcohol upon the nervous system in general, and the brain in particular, and especially upon the internal nervous tract, does it irritate and stimulate the brain, and thereby exert its baneful influence upon man's immortal part.

Alcohol passes unchanged into the blood and the brain, and different organs, producing there the same injurious effect as it does when applied externally.

The following fact illustrates the remark just made. The occurrence took place in England, and is attested by unquestionable authority. A man was taken up dead in the streets of London, soon after having drank a quart of gin on a wager. He was carried to the Westminster Hospital, and there dissected. "In the ventricles of the brain was found a considerable quantity of limpid fluid, distinctly impregnated with gin, both to the sense of smell and taste, and even to the test of inflammability."

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The injurious effects of intoxicating drinks upon the human *stomach*, has called forth the research of some of the ablest physicians, among whom may be named Dr. Sewall. With drawings of the drunkard's stomach, he has ably and accurately delineated the principal morbid changes produced upon that organ by intemperance.

By post-mortem examinations, the effects of alcohol have been made apparent upon this delicate organ. Dr. Nott has furnished a striking case of these effects while in progress. It is as follows:—

"A young Canadian, St. Martin by name, was wounded by a cannon ball, which in its passage opened an orifice in his stomach, which, though the wound healed, was never closed. Hence it became necessary, in order to prevent the escape of food, to cover that orifice by a pad.

"Doctor Beaumont, the army surgeon, who effected the cure, being impressed with a sense of the importance of the opportunity thus furnished for investigating the process of digestion, received the young man into his family, and instituted a series of experiments, which were continued two or three years.

"During these experiments, he found that whenever St. Martin drank fermented liquor the mucous membrane of the stomach was covered with inflammatory and ulcerous patches, the secretions were vitiated, and the gastric juice diminished in quantity, and of an unnatural viscidity, and yet he described himself as perfectly well, and complained of nothing.

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"Two days subsequent to this, the inner membrane of the stomach was unusually morbid, the inflammatory appearance more extensive, the spots more livid than usual; from the surface of some of them exuded small drops of grumous blood; the ulcerous patches were larger and more numerous; the mucous covering thicker than usual, and the gastric secretions much more vitiated. The gastric fluids extracted were mixed with a large proportion of thick ropy mucus, and a considerable mucopurulent discharge, slightly tinged with blood, resembling discharges from the bowels in some cases of dysentery. Notwithstanding this diseased appearance of the stomach, no very essential aberration of its functions was manifested. St. Martin complained of no symptoms indicating any general derangement of the system, except an uneasy sensation and tenderness at the pit of the stomach, and some vertigo, with dimness and yellowness of vision on stooping down and rising up again. Doctor Beaumont further observed, that the free use of ardent spirits, wine, beer, or any other intoxicating liquor, when continued for some days, has invariably produced these changes."

There is another consideration of great interest connected with this subject—it is *the transmission of organism from parent to child.* Alcohol diseases and poisons the whole organization. And it is well known that organization, good or bad, is transmissible.

It is a well settled fact, that not only the physical and mental developments of parents descend to their

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children, but also their particular forms of manifestation. Hence, if the appetite of the father solicit or reject oysters, ardent spirit, butter, or any other article, that of the son will be very likely to have the same manifestation. The following facts, stated by a distinguished writer on physiology, corroborate the the above position. The father of Dr. Kimball of Sackett's Harbor, N. Y., could never endure the taste or smell of butter; and his son, though a merchant, will never keep butter in his store, solely from the great aversion he has for the article.

If the acquisitiveness of the parent fasten upon landed property, that of his descendants will be likely to fasten upon the same. The town records of Newbury, Mass., near two centuries ago, required the selectmen "to see that Mr. L. gets no more land than what belongs to him." The disposition to acquire land, which this caution implies, is exhibited in his descendants to the present day. Not only is the land which he selected in 1640, in Newbury, still owned by his descendants of the same name, but they have been eager to acquire land, land especially, in distinction from other property, and they have acquired immensely large tracts.

Now alcohol stimulates the animal passions of the parent, and weakens his moral and intellectual nature, and transmits the same characteristics to his children. Hence the children of drunkards are not apt to be so intellectual or moral as those of the temperate. Nor is it necessary that the father should be a drunkard, only, that he should love and long after the "good creature."

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And as the propensities and desires usually descend in the line of the father, his love of stimulants is more liable to be transmitted than are his talents —thus visiting the iniquities of the father upon the children unto the third and fourth generations.

A committee of the British Parliament, in their report on this subject, say—"Intemperate parents, according to high medical testimony, give a taint to their offspring. The poisonous stream of ardent spirits is conveyed through the milk of the mother to the infant at the breast, so that the fountain of life, through which nature supplies that pure and healthy nutriment in infancy, is poisoned at its source. A diseased appetite is created, which grows with its growth, and strengthens with its increasing weakness and decay." *

* The following fact, from a writer on Physiology, corroborates the above position:—

Three brothers by the name of Downing, who emigrated with William Penn, and took up land on Chester Creek, which still remains in the family, were all remarkably honest, industrious, and temperate—as have been all their descendants—except those of one, "flower of the flock," who was a state senator, and by being much in public life, learned to sing songs, crack jokes, and drink wine after dinner, and other stimulants, till he felt merry, yet never to absolute drunkenness.

A daughter of his, not known to have loved stimulants, and an excellent woman, had four sons, three of whom were noted drunkards; and the fourth was fast following in the same steps, but saw his danger, and took in a reef or two, yet would get disguised on public days. One of these four brothers had two sons, one of whom died at twenty-two, an occasional tippler; and the other is a confirmed sot. The eldest of these four brothers had five children by a superior wife; two sons of which, in spite of the restraining influences of the mother, formed drinking habits,

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Dr. Caldwell remarks, that "in hundreds of instances, parents who have had children born while their habits were temperate, have become afterwards intemperate, and had other children born. In such cases, it is matter of notoriety that the younger children have become addicted to the practice of intoxication much more frequently than the elder, in the proportion of five to one."

In fact, a drunken parent can never be the father or mother of sound and healthy children. Think of this, fathers and mothers, when you behold children for whose early depravity, and imperfect organization you are unable to account. True, intemperate habits in the parent, is only one of several causes of depraved and imperfect offspring; nor is it designed to teach here, that all are not depraved, but simply that intemperance in the parent, usually has a decided effect upon the organization of the child, and is an exciting cause of youthful depravity.

There is, in fact, no good quality in alcohol: it has no redeeming virtue; it contributes to no man's health—it protracts no man's life. It fosters no devotion in the divine; it imparts no skill to the physician—no power to the advocate; it develops no ingenuity in the mechanic; it adds no strength or power of endurance to the laborer. Every where its influence is evil, and only evil continually.

but were reclaimed by the temperance movement. Thus most of the descendents, as far as known, for five generations, of this wine-loving senator, except one daughter, inherited a love of stimulants; and this love increased as it descended.

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CHAPTER III.

ALCOHOL A POISON.

THAT alcohol is a poison, is a well settled fact—by the testimony of all who are best qualified to judge.

Chemists, whose business it is to analyze the properties of substances, and to settle the verdict of a jury of inquest in case of death by poison, testify that the substance which intoxicates, and which men so much love and seek in brandy, rum, wine, and other liquors, is alcohol—one of the most active and powerful of the narcotic vegetable poisons.

And what is the testimony of the most eminent medical authorities on this point?

The highest medical authorities of Great Britain, being examined in large numbers before the committee appointed by the British Parliament to inquire into the causes of drunkenness, unanimously testified as follows:—"Ardent spirits are absolutely poisonous to the human constitution; that in no case whatever are they necessary, or even useful to persons in health; that they are always, in every case, and to the smallest extent, deleterious, pernicious, or destructive, according to the proportions in which they may be taken into the system."

The celebrated Sir Astley Cooper, than whom no one could be more qualified to give an opinion on

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the subject, has declared—"I never suffer ardent spirits in my house, thinking them *evil* spirits: and if the poor could witness the white livers, the dropsies, the shattered, nervous systems which I have seen, as the consequences of drinking, they would be aware that *spirits* and *poisons* are synonymous terms."

The learned Dr. Darwin, F. R. S., includes wine, beer, and cider, in his list of vegetable poisons, *because* they contain *alcohol.* Opium he ranks first, alcohol second, after this, distilled laurel water, essential oil of tobacco, deadly night-shade, henbane, cocculus indicus, nux vomica, hemlock, &c.

Dr. Gordon, physician to the London Hospital, observed to the English parliamentary committee, that "it would be difficult to find *a more destructive poison than ardent spirits.*" Dr. Farre, before the same committee, delared that alcohol is in the "*strict sense a poison.*"

Between three and four hundred physicians in the city of New York, and about seven thousand in America and Europe, have added their testimony to that of the medical authorities before cited, that alcohol is a destructive poison. Thus we have arrayed before us, a jury of more than seven thousand men, disinterested and intelligent, and in every respect competent to settle the question. In opposition to such evidence, will any man declare that alcohol in any form is a wholesome or a harmless beverage?

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OTHER INTOXICATING BEVERAGES BESIDES ALCOHOLIC LIQUORS.

Man naturally seeks pleasurable excitements, which has led to the invention of various stimulating beverages.

The Israelites early learned that the luscious fruit of Eshcol would ferment, and produce exhilaration. Noah, immediately after he left the ark, planted a vineyard, and drank of the wine produced therein. Besides the common juice of the grape, it is evident from the strength of the beverages drank among the Israelites, that they were acquainted with the art of mixing stupifying and exhilarating drugs with their wine. The means of intemperance were possessed by the antediluvians, as is evident from the drunkenness of Noah and others. And very likely drunkenness was one of the crying sins that incensed the Creator to bring a flood upon the old world.

In India, a powerful liquor is produced by fermenting the *sweet sap* of the palm-tree, and afterwards extracting the spirit by the use of the *alembic*, or still—as is likewise done from a fermented liquor made by steeping *rice* in water. Both these liquors are known as *Arrack;* the first is said to partake much of the qualities of *rum*, and the latter of *whiskey*. Arrack, manufactured from rice, is said to have been in use in India at the time of Alexander's expedition to that country, and is mentioned by the historians of that period as *rice wine.*

Another agent of intoxication, in popular use

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nearly all over the Eastern World, from Turkey in Europe to the Celestial Empire, is *opium*. In England, and various other regions, it is cut in small pieces of about an inch square, and eaten in doses of smaller or larger quantities. In China, it is the practice to use this drug as others do tobacco,—by *burning* it in a pipe, and *inhaling the smoke*. The deleterious nature of this drug (which Dr. Darwin in his *Materia Medica* places at the head of vegetable poisons), is such, that the opium eater, in his first attempt to vitiate his appetite, is obliged to proceed with the greatest caution—commencing with about the fortieth part of an ounce, and gradually increasing the dose, as the sensibility of the system becomes diminished by irritation.

Sir Stamford Raffles, in his history of Java, speaking of opium, says:—"At all times it leaves a slow poison, which undermines the faculties of the soul, and the constitution of the body, and renders a person unfit for all kinds of labor, and an image of the brute creation."

In Asia and Polynesia great use is made of the *betel*, as an agent of exhilaration. This consists of the leaves of a plant bearing that name, and the fruit of a species of palm-tree, called *areca*, which being chewed together—the nut wrapped in the betel leaf—produces a degree of intoxication similar to the stupor resulting from the first use of tobacco.

Others in Eastern countries resort for a stimulant to an article called *bang*, or *bangue*, which is made from the seeds of the hemp plant. This is smoked like opium, in huge pipes called "hobble-bobbles."

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The Chilian and Peruvian Indians, along the range of the Andes, make use of a stimulant called the *coca*. They eat the leaves of a tree of this name, after they have become dry. The use of the coca to the South Americans is their great source of poverty, disgrace, sickness, and death. The person who uses the article, becomes a slave to his passion, even more than the drunkard. Such is the infatuation of the person who becomes addicted to the use of this article, even of those who are refined and civilized, that he will flee from civilized life, and dwell with the savage, that he may enjoy his mad career and indulge his appetite. He will sometimes seclude himself from the society of all his fellows, and bury himself in the seclusion of some woody wilderness. And when night, which is doubly awful in the gloomy forest, covers the earth, he remains stretched out under the tree which he has chosen, without the protection of a fire near him. He listens with indifference to the growling of the ounce; and when amid peals of thunder the clouds pour down rain in torrents, or the fury of the hurricane uproots the oldest trees, he regards it not. In about two days he generally returns, pale and trembling, his eyes sunk—a fearful picture of unnatural indulgence.

Humboldt describes a filthy liquor in use among the Mexicans, called *pulque*, which he says smells like putrid flesh. However, it will intoxicate, and therefore is relished by the natives. It is made from the maguey aloe, which is grown in extensive plantations for the sole purpose of making pulque from

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it. The plant from which this article is produced is entirely unprofitable until it has attained to about its eighth year, when it gives indications of putting forth its flowers. A wound is made in the heart of the maguey, and the juice is sucked out of the wound and put into *hog-skin* bottles, and in them carried to the vat, which is lined with bulls' hides—from which, after fermentation, it is returned to the *hog-skin*. According to Humboldt, a very vigorous plant will yield as much as twelve pints of juice each day, during four or five months; giving in the aggregate the enormous measure of about *two hundred gallons*.

The Tartars produce a spirit from fermented *mare's milk*, which, according to numerous experiments of Parmentier, contains in its pure state a greater amount of sugar, (by the destruction of which alcohol is produced,) than that either of the cow, goat, or sheep.

When, in addition to these stimulants, we see the Caffre prepare his "pombie," the Nubian his "bouza," and the Yankee his "potato whiskey," —the inhabitant of Kamtschatka his "raka" of grass —of Otaheite the root of the "tee," we have the strongest proofs of the universal prevalence of the love of excitement.

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CHAPTER IV.

ALCOHOL AN ENEMY TO THE BEST INTERESTS OF MAN.

Let us look in detail at some of the evils of the use of this article, and at the ways in which this destroyer commits his ravages.

1. *And, first, Alcohol is an enemy to the pecuniary interests of society — an immense waste of property is effected by the use of this article.*

Intoxicating drinks devour the substance, and enervate all the productive energies of the people, and thus prey at the roots of the public wealth. It has been demonstrated, that this article costs our nation more than one hundred millions of dollars annually. Now no equivalent is returned for this money. If this money were actually sunk in the bottom of the sea, it would be better for us; for it has been as seed sown to produce a harvest of evils. Think of it, as it pervades the social interests of society, corrupting the morals, destroying industry, producing poverty and crime.

It is impossible to estimate the extent of the incidental evils growing out of this waste of money. Every year there are men lost to themselves and the country, whose worth no millions could represent. Look, too, at the wreck of talents and virtue, the

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sacrifice of character and life. The evil thus presses destructively on that vital connection which subsists between the virtue of a people, and the well being of a state.

Alcohol fills our poor-houses with paupers. Intemperance has entered the houses of our citizens, as a friend, and taken their food from their tables, and their clothing from their beds, and their fuel from their fire, and turned their lands over to others, and drove them from their dwellings, to subsist on beggary and crime, or drag out a miserable existence in penitentiaries and almshouses. More than 150,000 of the wretched tenants of these abodes of poverty in the United States, were reduced by intemperance. Yes, fellow-citizens, your property is taxed for the support of the paupers of our country, a great part of whom have been made such by intemperance.

2. *Alcohol is an enemy to the social interests of our nation.*

O, my friends, back of all the visible outward evils of intemperance, there lies a field of devastation, which has never been fully explored.—It is the wasted realm of the social affections—the violated sanctuary of domestic peace. Within the sphere of social devastation, there is a vast amount of concealed wretchedness, which only occasionally comes to light, and has never been properly guaged. Within concealed enclosures, where this enemy works, there is a bitterness of anguish, which can never be known but by those who have tasted the cup themselves. Look on those innumerable hearts that have long silently bled over the ruin of all their dearest

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hopes, till their anguish must be openly revealed. What multitudes of such still live and weep; and what multitudes have fallen under the pressure of their grief into the grave! See this destroyer yearly reducing to wretchedness multitudes of families—quenching the light of many thousand homes in despair. Could the social condition of our nation be made evident, so as to reveal the burdens of grief that are hidden in desolate homes—the bursting hearts of parents for their ruined sons; of wives from whose life all joy and hope have departed; of children reduced to want and disgrace—we should ask no further evidence of the wide-spread ruin occasioned by intemperance.

3. Again, *Alcohol is an enemy to man's physical powers and interests.*

Consider this important fact in connection with this subject. The use of ardent spirits creates a burning appetite for more; and almost uniformly, he who indulges in them, creates a passionate thirst for them, which ultimately overcomes the will of its victim, and drags him down to a drunkard's grave. After a while, a deep-wrought physical effect will be produced; a delirious appetite of the nature of a physical necessity will seize the man, and crush from his heart both the power and the wish of self-control. The raging thirst must be quenched with a draught which only adds fuel to the flame. This is a *physical* infliction.

Think of the unnatural excitement of body and mind, in the poor inebriate—the derangement of all his powers, palsied faculties, and some wrought up

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to a pitch of action bordering on delirium. In this state, he is ready for almost any act which a depraved heart may suggest.

Alcohol destroys health and life. There is no form of disease, that is not fostered and aggravated by intemperance, while there is a long list of maladies peculiar to itself.

Shall we point you to ten thousand shadows of human existence in the last stages of wasting diseases, brought on by the use of liquor? Shall we go to the grave-yard, and ask tombstones how many of its victims lie beneath them? Ah! if they might tell the truth, how affecting, how alarming would be their testimony! How often is the drunkard found, stretched by the wayside, on the cold and damp earth, dead drunk; exposed to the wheels of the traveller; drenched by rains; wet with the dew of heaven; shivering under the piercing blasts of winter, or perhaps lying stiff, in the iron slumbers of death. One out of sixty, or 300,000 of our population, are drunkards; and 30,000 die annually the drunkard's death. The ravages of war, famine, and pestilence, do not equal those of this destroyer. The yellow fever in Philadelphia in 1793, felt to be a dreadful curse, destroyed but 4000. In the war of 1812, the sword devoured but 500 a year. Intemperance destroys more than 500 a week. From estimates recently made, we may safely conclude that 80,000 in Great Britain, and 300,000 in France, perish annually by the use of this poison. The Duke of Orleans recently declared to a distinguished American gentleman, that more than one-third of the population

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of France were engaged either in the production or sale of intoxicating drinks. Thus we have in these three most enlightened countries on earth, nearly a half a million of human beings—an army more numerous than that of Napoleon in his glory—every year slain by this great destroyer. What a terrible carnage is here! Where is the heart that does not bleed, because of the loss of some dear relative, friend, or companion? We may indeed say with the prophet, "The land mourneth because of drunkenness."

4. Besides, *Alcohol is an invader of the moral interests of society.*

Every where it is the prolific parent of vice and crime. The use of this article is a central vice, a radiating point for all crime. This poison hardens the heart, breaks down the conscience, quickens the circulation, goads up every passion to a high pitch of excitement, makes men disregard law and right, and prepares them for the commission of any crime. A few years since, a husband, having murdered his wife, with his own hand butchered his six motherless children, and placed one of them to broil on the fire!

The following is a striking case of the effect of this poison in preparing men for crime:—

The late Mr. Southwell, of the Liverpool Custom House, having dismissed one of the workmen on account of drunkenness, the man determined on revenge; and as Mr. Southwell had to pass through a certain gateway every morning on his way to the office, the man posted himself in the way, with a

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loaded pistol, and there awaited the approach of his victim. But as the time drew near, misgivings began to arise in his mind, and he shuddered at the enormity of the murder he meditated. In order to prepare himself, he purchased and drank off a *glass of rum*. This, however, was insufficient. He was not yet ready to become Satan's instrument for the perpetration of one of the foulest crimes; and the effect of a *second* glass was tried. Still this was insufficient; and before humanity was subdued, a *third* glass was drank. This prepared him. The helm was now put into the hands of the fiend; and when Southwell had come within proper distance, he executed his nefarious deed—and his victim lay a corpse before him!

"By one fatal act," said Judge Edwards, in pronouncing sentence of death on James Ransom, "your wife has been sent to the cold and silent mansions of the dead, your children were deprived of all the endearments and fostering care of their mother, and you are fated to expiate your offence upon a gallows. What could have so perverted your nature? What could have so steeled your heart? The answer is, intoxicating liquor. It has had the effect to estrange you from the most endearing relation, from the ties of blood, from your obligations to your fellow-beings, and to your Creator." What other poison in the universe could prepare men for the perpetration of such heaven-daring crimes?

5. More than this, *Alcohol destroys the human intellect.*

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This poison attacks the citadel of the soul, enfeebling and wasting every faculty. By it, the noblest intellect is prostrated and laid in ruins. My friends, I appeal to your own observation.—Have you not seen the masculine and discriminating understanding, dwindle into premature old age, and second childhood, by the use of strong drink? Have you not seen the promising youth of the finest genius, and most acute mind, prostrated by the touch of this withering demon?

Says Mr. Notter, of New Haven, in a temperance address:—"My heart bleeds, as I remember the fate of three of my early companions, who started in life with myself. One of them possessed the finest mathematical mind I ever knew. He would take the ledger, and go up with three columns at a time, with perfect ease. He was the first man in America that beat the automaton chess-player; and he told me he had every move in his head before he entered the room. That man filled a drunkard's grave. Another, who was an excellent accountant, and could command almost any salary, met the same melancholy fate. Another, possessing the same brilliant capabilities, has gone down—not to the grave perhaps, but is sunk clear out of sight, by the mire and filth of intemperance."

Notice the dreadful havoc of this destroyer among Briton's gifted sons:—

You see there a Shakspeare, the glory of the British drama—whose fame is destined to go down to the end of time, as the great master of his art—perishing in the infernal embrace of this idol.

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See there a Byron—of whom his eulogist has said—

"He touched his harp, and nations heard, entranced—
As some vast river of unfailing source,
Rapid, exhaustless, deep, his numbers flowed,
And opened new fountains in the human heart.

"As some fierce comet of tremendous size,
To which the stars did reverence as it passed,
So he through learning and through fancy took
His flight sublime, and on the loftiest top
Of fame's dread mountain sat."

Yet to that sublime and fearful eminence, did intemperance dare to lift up its impious arm—dragged down England's gifted bard to the disgrace of a drunkard's grave.

Cowley, Burns, Dryden, Moore, and others, who rank as stars of the first magnitude, in the firmament of literary fame, were all stricken down from the meridian heights of their glory, by the same destructive arm.

And what an amount of lunacy and idiocy, are produced by this poison!

Of 781 maniacs in different insane hospitals, 392, according to the testimony of their own friends, and the physicians who had the care of them, were brought to this condition by intemperance.

The report of a committee, appointed to inquire in regard to the idiots of Massachusetts, showed that *eleven-twelfths* of this pitiable class were born of intemperate parents!

Dr. Waters, of the Pennsylvania Hospital, years ago, assured Dr. Rush that one-third of the patients

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confined in the asylum, on account of madness, had brought upon themselves that terrible disease by the use of ardent spirits.

These facts speak volumes in reference to the desolating effect of this poison, on the mental powers.

6. *Finally, I remark, on the ravages of this destroyer, that it operates most destructively on the interests of religion.* And this it does in three ways, among others. First, in preventing its impressions; secondly, as a hinderance to its progress; and thirdly, as a cause of declension.

(1.) *Alcohol acts as a preventive to religious impressions.*

When intemperance has taken possession of a person, the heart loses its tone and vigor. The religious susceptibilities are blunted, if not lost. The sensual spirit, like a strong man armed, keeps the house. Lying under the bondage of the tyrant alcohol, the soul cannot be redeemed. These chains must be broken; this moral besotment must be removed, before the principle of purity, and the love of God, can enter the heart. Hence, where the temperance enterprise has been triumphant, it has wrought great changes, and prepared the way for the diffusion of pure religion.

Besides this, the intemperate neglect the religious and mental education of their children. Their depravity renders them careless of their welfare.

"Do you go to the Sunday school, Tommy?" inquired a person the other day, of a boy who was playing before the door. "No, ma'am," was the

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reply. "Why don't you go? you 're getting a big lad," he was again asked. "Because I have no Sunday clothes. These," he said, laying hold of his ragged trowsers, and looking over his no better jacket and waistcoat, "are all I have." He had a drunken father, who was afraid that the expense of procuring decent clothing for his children, would diminish his own indulgence.

"Drink makes us an unhappy family," once said a poor woman; "my husband is a drunkard, and spends all the money he can get. We cannot *keep a bible*, nor *afford to send our children to school.* Instead of attending a place of worship on the sabbath, we have nothing but drunken quarrels and fighting all day."

(2.) *Alcohol acts as a hinderance to the progress of religion.*

Unquestionably it has been the most potent of all the emissaries of Satan, to check the progress of true religion in the world. It obliterates the fear of the Most High—turns men away from the sanctuary, or steels their hearts against the truth, if they go there, and renders them unimpressible by the means of grace—stirs up the vilest passions of the human heart, and fills the regions of eternal woe, with precious immortal souls.

If, on the holy sabbath, the minister of religion rises at an earlier hour than usual, to prepare for the services of the day, the vender of intoxicating drinks, and maker of drunkards, is up as soon, preparing to counteract the efforts of his rival—"the priest of the Most High." The public services of the latter

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extend over three or four hours in the day; but the counteracting efforts of the former, extend over the whole of the remainder.

Says a clergyman, who had been officiating eighteen years in an agricultural parish—a meeting of ministers was called to consult about the expediency of introducing total abstinence societies, to check the ravages of intemperance:—

"It fell to my lot to open the discussion. I did so, by asking them, severally, 'What is the sin in your parish, which you feel to be the greatest obstruction to your ministry?' The answer from them all was—'*Drunkenness.*'"

Intemperance is the greatest obstacle to the spread of religion in heathen and Mahomedan countries.

An unfortunate Mussulman at Constantinople, who under the influence of wine had become intoxicated, was tied upon a lame mule, with his face towards the tail of the animal. Upon his head was placed a European (Christian's) hat, and behind him was tied a dog, back to back. After having paraded him through the streets, stopping at every fountain to *sprinkle him with water* and mud, he was taken by the populace to the banks of the Bosphorus, and plunged into the water with his innocent companion. The hair of the dog was then cut off in the *form of a cross*, and the beard of the Mussulman was shaved off *with the same razor*. He was subsequently plunged twice into the Bosphorus, to effect his purification. Thus was Christianity ridiculed, because nominal Christians had introduced intemperance.

Says a missionary in the Evangelical Magazine—

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"From my knowledge of Europeans in New Zealand, I do not hesitate to say, that their example in encouraging drunkenness and fornication, tends more than any thing else to counteract our missionary operations. When European and other shipping touch at the harbors, *their crews are like a pestilence among the natives.*"

The conversion of Tahiti took place about the year 1813; but as early as 1803, habits of drunkenness had been spread among them by European and American ships. Trading vessels often took scarcely any thing at all to barter with the natives, but muskets, ammunition, and *ardent spirits* — chiefly "New England Rum." This was sold in large quantities, at exceedingly low prices. Even king Pomare, who was instrumental in effecting the mighty change in the religion of the country, was not free from the vice of drunkenness. His mother hastened her death by the use of ardent spirits. In consequence of the large quantities of liquor introduced, (in the words of the missionary in 1833,) "at one station, upwards of *a hundred individuals were excluded from the church.*"

(3.) *But further, Alcohol is a powerful agent in religious declension.* It has plucked down many of the brightest stars of the Christian church. It has found its way into the pulpit, and made a Judas of the minister of Christ. Says a Methodist minister, in the Ipswich Tracts, No. 48:—

"About twenty-seven years ago, fifteen young men started in the world, of whom I am one: they also at this time set out on a profession of religion.

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They were nearly all of one age; all of respectable talents and standing in society; all of them members of the same church; teachers in the same Sunday school—attended the same prayer meetings. Indeed, they were linked together in all good works and words—the hope of the church, and the means of blessing the world. Now, after the lapse of twenty-seven years, let me see what has become of all this promise and hope.

"Two of the number died in the triumphs of faith. Three still remain members of the same church." Of several others, he speaks thus:—

"One went to the West Indies, and in a few years destroyed a fine constitution by drink, and its attendant vices: he died, on his passage home, a *drunkard's death!* One went out with his companions on a Sunday excursion, in a boat; took bottles of wine and brandy with them—got intoxicated—upset the boat—and all found a watery grave. Another, was respectably married; his prospects were promising; but he acquired the habit of resorting to the *ale-house.* From *little* he went to *more*, and from *more* to *much;* and the last time I saw him, ruin—awful ruin—was indelibly, I fear, written upon his brow. He is an outcast from the church, his family, and the world."

Of another, he says:—"I saw him some years since; and he looked more like a beer barrel, than a man—a perfect specimen of a bloated bacchanalian." He gives some account of the others, and adds—"Thus has the 'promise and hope' of nine, out of the fifteen, been blighted by the drinking customs."

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Probably every clergyman of experience will be prepared to admit, that no cause has been so prolific in staining Christian character, and in effecting excommunications, as Intemperance.*

Who that has any regard to the welfare of immortal souls, will not, in view of such results, exert his best influence to effect the great change contemplated by the temperance movement?

"Knowest thou the value of a soul immortal?
Behold this midnight glory: worlds on worlds:
Amazing pomp! Redouble this amaze;
Ten thousand add, and twice ten thousand more;
Then weigh the whole—one soul outweighs them all!"

* The injunction so pointedly laid upon the Jewish Priests by God himself, *not to drink wine or strong drink*, when about to engage in the services of religion, and also upon the Nazarenes, was doubtless dictated by Jehovah in view of the demoralizing effects of those drinks. In the tenth chapter of Leviticus, we have an account of the deaths of Nadab and Abihu, for offering strange fire before the Lord, which occurred probably under the influence of a perverted judgment, occasioned by those drinks: for God from this time required *total abstinence* of Aaron, and the entire priesthood, when they engaged in those services.—"Do not drink wine or strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: and it shall be a statute forever throughout your generations."—Lev. x. 9.

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CHAPTER V.

CAUSES OF INTEMPERANCE.

THE question may arise — *Why do not all who know the evils produced by Alcohol, abstain from its use?*

Let us pass in review then some of the more general, and also particular, causes of the prevalence of intemperance in our land.

1. *Our views of liberty had an effect perhaps in causing the rapid spread of this evil.* Every man here feels that he is a freeman—that he is free from every tyrant's chain. This spirit of liberty and independence may encourage some, who do not realize the true nature of liberty, to throw off the salutary restraints of religion and morality—to turn their liberty to licentiousness, and the free gratification of their lusts. Thus liberty, a precious boon, is converted into a curse.

2. *The laws of our country have encouraged the free use of Alcohol.* The business of selling the article has been legalized and authorized by the several legislatures, and certain persons licensed to sell the poison. The whole authority of the state is brought to bear in favor of it; and men regard a *license* from the civil authorities, a sanction for the business.

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3. Again, *national habits, till within the last few years, sanctioned the practice of drinking intoxicating liquors.* It was generally regarded as a useful and very important drink. The young were gradually trained to love it. The morning dram of the parents, often made all the children drunkards. In a single school of ninety children, twenty-five were intemperate. The teacher said their taste was acquired, by their dipping their bread in whiskey in the morning.

4. *The desire of excitement, and of society, also contributed to encourage intemperance.*—These are elements in our nature, designed to promote our social happiness and enjoyment. Young men often find a strong propensity for excitement, and as they have not at hand the means of a manly and rational enjoyment in the gratification of this desire, they resort to the bar-room, or grog shop, or oyster saloon, to get some stimulants which will minister to this desire. Beware, beloved youth! this is a critical moment in your history—*Obsta principiis.* Stand off from danger. Avoid the first beginnings of evil, or the first steps will be taken in that downward course, which will lead you to the precipice of perdition.

5. *Men often take Alcohol to drown present sorrow.* Witness the following case. A man lost his wife, the mother of his children, and he was in great distress. He took some of the stimulating poison, and under its influence seemed full of mirth. He seized the dead body of his wife, and in high glee dragged her across the room by the hair of her

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head, and threw her into the coffin. But the end of that mirth is *heaviness*, and the sorrow that worketh *death*.

6. *Theatres must not be overlooked, in noting the causes of intemperance.*

Boys and young men who frequent the theatre, are in the midst of temptations to drinking and every vice. Late hours, dissolute companions, licentious conversation, and the temptations of the lobby, saloons, and bar, combined at one spot, under cover of night, and beyond the pale of virtuous society, are causes of dreadful energy, to the action of which parents and guardians should look with sleepless vigilance.

7. *Gambling is another cause of intemperance.*

Drinking is the inseparable habit of every gaming table; and drinking to excess at such a spot, is no discredit, but the reverse. It is the order of the day—the fashion of the time and place. Could the number who frequent gaming tables in large cities be presented aggregately, and could it be known how many fall before the destroyer at such places, it would make society shudder.

8. *Sabbath amusements and employments, operate as a fruitful cause of intemperance.*

How are our young men engaged on the sabbath? A few go to the sanctuary. But what multitudes are found on that sacred day, in steamboats and stages; how many are in houses of gambling and licentiousness; how many crowd the railways, and take excursions to neighbouring villages! And all

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this for excitement and amusement. This is a great encouragement to intemperate habits.

9. Again, *disappointment in business, and the blighting of hope, is a prolific cause of drunkenness.*

All are liable to reverses; and when troubles have come thick upon a man, there will be a tremendous revulsion of feeling, and mortification. Multitudes under such trials fail to resort to proper means for consolation, and fly to stimulants. They obtain a soothing but fatal hallucination in alcoholic beverages, and make a wreck of body and soul, and every interest for time and eternity.

10. *Stimulating food and alcoholic mixtures, administered to children in infancy, contribute to the same result.*

When the diet should be of the most bland and unirritating nature, how often have we seen nurses and mothers feeding the little sufferer with toddy in various forms, peppermint, and a great variety of the most heating articles! When the child has a pain in its stomach, it must have brandy toddy. Nothing is regarded as so efficient to remove nausea as peppermint and gin. When the child is restless and cries, paregoric, made of alcohol, spices, and opium, must be administered. Thus the nurse seems as if she were making an experiment, to see how much injury, moral, intellectual, and physical, she can inflict on the helpless being committed to her charge.

11. *The sensuality and earthliness of the community, is a fruitful occasion of inebriety.*

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Great multitudes live unduly for the body. Multitudes who are never drunk, place their chief happiness in pleasures of the table. How much of the intellect of this community is palsied—how much the expression of the countenance blotted out—how much of the spirit buried by unwise indulgence! It is the sensuality, the earthliness of those who give tone to public sentiment, which is chargeable with a vast amount of intemperance among the poor. How is the poor man to resist intemperance? Only by a moral force, and energy of will, a principle of self-denial in the soul. And where is this taught him? Alas! the great inquiry which he hears among the better educated, is—What shall we eat and drink, and wherewithal shall we be clothed? Unceasing struggles for outward earthly good, constitute the chief activity which he sees around him. Thus he is encouraged to seek enjoyment in intoxicating beverages.

12. *Auctioneers, merchants, and others, have often done much to encourage intemperance, by furnishing alcoholic beverages to their customers gratis, with a view to make them feel richer and more liberal.* This is utterly wrong.

A number of gentlemen met to consult upon the value of certain lots of land that were to be offered for sale. After due inquiry, they concluded unanimously that the lots were not worth more than a certain sum, and that they would none of them bid more. The sale was opened, and no man bid higher than the sum which was named. The owner would not sell at that price, and stopped the sale. It being

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cold, he invited them to go in and warm. While the fire was warming them without, he prepared some alcohol in a very palatable manner, to warm them within. He offered it gratis—and they drank freely. When he thought they were warm enough, he again opened the sale. One of those men felt so much richer, and the land appeared to be worth so much more, that he actually bid and gave for a lot four times as much as he or any of these men, when not poisoned, thought the land to be worth.

Is it wise for a man to consent to be thus deceived and robbed of his money?

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CHAPTER VI.

REMEDY FOR INTEMPERANCE.

How can the evils connected with the use of Alcohol be arrested?

In reply to this question, I would say, there are two modes of action. To rescue men, we must act on them inwardly and outwardly. We must either give them strength within to withstand the temptations to intemperance, or we must remove these temptations from without. We must increase the power of resistance, or diminish the pressure which is to be resisted. The first of these modes is the most effectual for individual security. No man is secure from the blighting influence of this scourge, unless he has a moral force, a pure and strong principle within, which will resist every solicitation to improper indulgence.

Religious principle in the soul, is the surest safeguard against the baneful influence of intemperance.

Christianity is a mighty power, before which this destroyer is to fall. It brings to bear the most powerful motives that can act on the human mind; it speaks to the conscience in the name of the Almighty Judge; it speaks to the heart in the most moving accents of love; it proffers strength to the weak, and pardon to the guilty; it reveals to men an im-

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mortal nature within, and an eternal state before them; it awakens generous affections, and binds man by new ties to God and his race. We must secure to virtue and temperance, the power of conviction. Nothing is sure but truth. No other foundation can sustain a permanent reform. The power of the Gospel on man's moral and intellectual nature —securing reform from conviction, and true repentance—is an influence that will be permanent and enduring. It is the true power to subdue sin everywhere and in every form. In distant, heathen India, it can break down the power of caste. In Africa, it will annihilate the traffic in human beings. In the isles of the sea, it changes fierce cannibals into mild and gentle beings, who are ready to sit at the feet of Christ to receive instruction. It will transform the savage warrior of the wilderness, into a peaceful husbandman, ready to render a tribute of praise to the Great Spirit. In civilized, enlightened lands, it has power to humble the blasphemer—reform the drunkard—prostrate the infidel—melt the heart of the oppressor—break the chain of the slave —open the purse of the miser—make man ashamed of war and carnage, and fill all hearts with gratitude and love.

What cares the reformed inebriate, when his tyrant appetite comes upon him, and he is urged to partake of the poisonous beverage; what regard has he then for his respectable standing in society,— pecuniary advantage, or family claims—or life, or death, or heaven, or hell? These things influence him but little. If he has not the fear of God, and

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true principle within his soul; if he has no hold by faith on the Redeemer; there is great reason to fear that he will return again to his cups,—"like the dog to his vomit, and like the sow that was washed to her wallowing in the mire."

2. *Another means of arresting the progress of intemperance, is to diffuse intelligence, and give moral power and general improvement, to those portions of the community in which intemperance finds its chief victims.*

In proportion as we awaken and invigorate men's faculties, we help them to rise above a brutal life; we take them away from the power of sensual indulgences, enlarge their foresight, give them the means of success in life, open to them sources of innocent pleasure, and prepare them to act well their part on the stage of life.

3. *Again, there must be an effort on the part of various classes, and of different departments of the temperance cause, to awaken fresh interest in the work.*

The religious and secular press must again sound the alarm, and show that the enemy is coming in like a flood, and encourage to do battle against this common foe to humanity.

There are, it is true, many papers in our land, which seem to have a correct view of their responsibility, and deserve commendation for the high tone of moral purity which pervades them. But it is true of a portion of the press, that instead of looking to elevated principles, and aiming to guide public opinion into safe channels, it contents

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itself with echoing what it believes to be public opinion. Does it not now resemble the "bow light" of a ship, shifting with its course, more than the Polar Star, which guides toward the desired haven?

The ministers of our holy religion must again speak out in thunder tones, and come for the redemption of our land from this terrible thraldom.

Let those who were the pioneers in this great work, and who labored amid mighty difficulties to advance the temperance cause, be still courageous and uncompromising in their efforts. Let the zealous and energetic Washingtonians labor on, raising up the fallen and degraded. Let the Sons of Temperance, the Rechabites, and other beneficial societies, be true to their pledges—adhering strictly to the great work of promoting the temperance cause—and not turn aside for separate interests, from their warfare against the common enemy. Let magistrates and civil officers ever be ready to lend their influence and counsel, in plans to suppress intemperance, and to help on the great work.

4. *We must have correct and just legislation, to aid in this great moral movement.*

By a decision of the Supreme Court of the United States, the constitutionality of temperance legislation has been settled. Various states of the Union have been incited, by true philanthropy, to repeal obnoxious laws, and enact such as would protect the temperate from the tyranny of rumsellers. Is the sale of intoxicating liquors a wicked business? Does it corrupt our youth? Does it make a wicked waste of an immense amount of our property? Does it

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destroy intellect, impair health, and produce disease and death? Does it corrupt the morals, dry up the fountains of domestic happiness, produce indolence, wretchedness, and woe in the family circle? Does it produce nine-tenths of all the crimes in this land? Does it fill our almshouses with loathsome wretches, our jails with poor criminals, and supply our gibbets with victims? It does all this, and infinitely more. What government, then, can license or protect the traffic, without downright injustice, without absolute oppression? Every subject has a right to demand protection for his property, health, reputation, and life. Experience proves that all are in fearful peril in a land of grog-shops. The right of the Legislature to act in the premises, rests on the broad principle of self-preservation—upon the same foundation on which the whole civil code rests. Legislators! every consideration which impels you to pass laws to protect the health of our citizens, and abate the evils of the community, addresses itself with tenfold power to you, to aid in this work—when you reflect that the sale of ardent spirits not only introduces innumerable diseases into the community, and destroys the health of our citizens, but that it is accompanied with this additional aggravation: that it tends to corrupt the public morals, to subvert the Christian religion, and to destroy our civil liberties! If the statutes which now shield this traffic were repealed, and this business were to rest on its own merits, it would be indictable at Common Law. We could bring the dealer to justice, on the manifest tendencies of this traffic, as a wanton and felonious trifler with the peace and virtue of society.

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EXCUSES REFUTFD.

(1.) "You invade our liberties; we have a natural right to deal and drink as we please." Now let us look at this objection. We are in the social state: we are in organized society: and we all have to yield many points of natural liberty, as the price of the protection and security of government. So long as you remain in the organized society of men, you do it by consenting to forego some so-called natural rights, which that society find it necessary to prohibit for the *common* good. While you remain in that society, you have no right to coin your own money, to fire your own dwelling, or to sell arsenic. All these are as truly natural rights, and quite as defensible, as the sale of alcohol.

Many natural liberties are taken away by legal statute. Have you a right to practise theft? No. But why? It is at war with the social interests of society. It invades another's rights. But trifling is the evil, compared with this traffic, which encourages the commission of every crime.

"In which is felt the fiercer blast
Of the destroying Angel's breath?
Which binds its victim the more fast?
Which aims at him the deadlier death?
Will ye the felon fox restrain,
And yet take off the tiger's chain?

You have your laws to punish the thief, the highwayman, the murderer, the gambler, and the sabbath breaker: yet for selling this poison—which necessa-

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rily and universally leads to profaneness, sabbath-breaking, and gambling—which incites to the most of our murders, arsons, robberies, and thefts—you have fixed no penalty, but protect it by legal enactments. The community is alarmed if a few cases of *hydrophobia* are heard of. But to traffic in an article which is doing incalculably more mischief every year, than all mad animals have caused for the last fifty years—that is a right not to be invaded!

(2.) But it is said further, this traffic is not condemned in the Bible, and on this account it should not be restricted. The answer to this is very obvious. The article was then unknown. It was not invented till long after the Bible was completed. Where, I may ask, is piracy, or bigamy, or kidnapping, or duelling directly prohibited in the Bible? And yet will any man say, these are not immoral practices? Will he dare to engage in them, because they are not forbidden in technical language? The truth is, the Bible has laid down great principles of conduct, which on all these subjects can be easily applied; which *are* applied; and which, under the guidance of equal honesty, may be as easily applied to this traffic.

No man can pursue this business, without coming in conflict with the great principles of the Bible. The whole spirit of the Bible—and a thousand texts of the Bible are pointed against it. And every step the trafficker takes, he infringes on the spirit and bearing of some declaration of God.

(3.) But says another, "If I should not sell, somebody else would. Men will have it; and why may

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I not have the profits as well as another?" So the highway robber and the murderer may say: "Somebody will commit the crime, and why may I not have the profits as well as another?" Because if you do you will be a robber or a murderer like the others. The money that you gain by doing wrong will be a curse to you. The wages of sin, as are those made by the sale of alcohol to be used as a beverage, will "at the last," like alcohol itself, "bite like a serpent, and sting like an adder." It is a business dangerous to those who pursue it, as well as to others. Within the last twenty years, in one county two hundred and ten persons have been licensed to sell intoxicating drinks. After a thorough investigation, it has been found that two hundred have not increased their property; that a hundred and eighty have lost the whole or a part of the property with which they commenced business; one hundred and fifty have become drunkards, and very many of their children. Thus the traffic destroys many who pursue it, as well as others. It is a business which the Lord hath cursed.

(4.) But says another, "I have a license. I can point to the law that gives me this right." Suppose you can; does that sanction and justify the wrong? Will that alter the effects of this business? Licensed selling will make drunkards, as well as unlicensed. A man bought a *glass* of liquor of one who was licensed; he drank it, fell under the wheels of his wagon, and was crushed to death. Did that license assuage the anguish of his father, or his mother, his wife, or his children?

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(5.) I hear another say,—"I force no one to buy the article. It is a voluntary thing on the part of the buyer; and if he chooses to purchase it, and injure himself, I am not responsible for the injury." But let us look at this. You sell it, knowing it will do mischief. It is sometimes as wicked to injure men through their own voluntary agency, as in any other way. Men with an appetite for drink, especially when intoxicated, are under a strange hallucination: they have for a season divested themselves of reason and self-control. They are to be pitied—not furnished with the means of self-destruction. And it is wicked in this view, moreover, that when you sell this poison to the drunkard, you inflict a wrong on the family—on the wife and children. If the article is prepared for the arts, why not make it in the form of pure alcohol, in which it is needed in the arts? Why color it, and drug it for the taste?

(6.) "I know it is wrong," says one, "to sell by the glass, to retail the article." In the language of Judge Daggett, of Connecticut, "Over every grog-shop ought to be written in great capitals—'THE WAY TO HELL, LEADING DOWN TO THE CHAMBERS OF DEATH.'" "But I do not retail; mine is a wholesale establishment." But what is the difference? The one deals out death by the *hogshead;* the other by the *gill.* The one lays his beams in blood *three stories high;* the other *but one.*

5. Again, *the temperate must avoid as much as they consistently can places where intoxicating drinks are offered for sale.*

It should be remembered that public meetings,

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and places of public resort, have led many into intemperate habits. Military days, town meetings, vendues, raisings, balls, political meetings, agricultural fairs, cattle shows, public dinners, celebrations of independence, winter sleighing parties, and law trials, are often so arranged as to present great temptations to intemperance. It is true, the customs of society are greatly changed with reference to the use of liquor at such times. Still there is much alcohol used on such occasions, even at the present day. Temperate men may be called, it is true, to attend some of the public gatherings named above. But when they do, let their motto be, "Touch not, taste not, handle not."

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CHAPTER VII.

OBJECTIONS TO THE TEMPERANCE CAUSE.

In promoting the cause of Temperance, we find various objections brought forward against total abstinence and signing the teetotal pledge.

1. *One will object on the ground that "Abstinence is not Temperance."* Now to determine whether there is any force in this objection, we must first ascertain what *temperance* is. Many definitions of the term have been given, but the following seems to describe it accurately—"It is the proper and moderate use of whatever is adapted to the physical, intellectual, and moral nature of man; and entire abstinence from whatever is injurious to the physical, intellectual, and moral nature of man." No one, I suppose, will deny the propriety of this definition. The simple question then before us, is—"Is it *proper* to drink moderately of alcoholic liquor as a beverage?" We have already seen that such use is improper. We have shown its destructive influence upon man's whole nature. We have adduced the evidence of the ablest medical authorities to show that even the moderate use of alcoholic beverages is injurious to man, in every aspect; and therefore temperance, in reference to it, must be *abstinence.*

2. *But another objects on the ground that "Teetotalism is an extreme, and all extremes*

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are bad." This is indeed a manifest absurdity. With as much propriety might one object to the enjoyment of perfect health, because it is an extreme; and endeavor to modify it by *moderate* sickness. As well might one object to perfect happiness, perfect security of person, or perfect virtue—and solicit a moderate degree of sorrow, a little fear, or some vice. Science and observation concur in attesting that alcoholic beverages are uniformly injurious.

3. *Others object to total abstinence, because they maintain that a dram after meals promotes digestion.* This is a very erroneous position. Common observation might demonstrate this. But the question has been submitted to direct experiment by Dr. Beddoes; and he found that the animals to which spirits had been given along with their food, had digested nearly one-half less, than other similar animals from which this stimulus had been withheld.

Physicians, it is true, did once recommend a little brandy and water, or wine, to those who were dyspeptic. But the opinion of the ablest of them now is, that such tonics, in most cases of this sort, give only a transient and deceitful relief, and in fact tend to exhaust the invalid's scanty strength.

4. *But it is said again*—"I am temperate now, and there is therefore no need of my joining a temperance society." Another says—"If I can't be temperate without signing the pledge, that will not help me." A third thinks it will be a reflection upon his past life to join a temperance society. Now all these objections originate in a wrong view of the

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subject. It is not for your own sake that you should join in this work, but for the sake of the cause, and for the welfare of society. Do you ask how this can help the cause? I need only point you to the glorious results of the temperance movement. What have men done by combining in this great reform? They have imbodied more than two millions on the principle of total abstinence in the United States; and more than fifteen millions in the world. They have thrown an influence over as many more, who practice on the same principle. Temperance organizations have waked up the nation to its danger; have carried an influence into the army and navy; have raised to sobriety and virtue hundreds of thousands of degraded drunkards; have enlisted a host of able advocates. Their tracts are in circulation, their temperance periodicals, and their addresses. A great mass of facts and statistics have been collected and spread out before the public.

Do you ask then, "What is the benefit of my becoming identified with this movement?" If you join in good faith, you strengthen the cause; if you stand aloof, you weaken it. Here then is a way to do good. And what says the law and the testimony? "To him that knoweth to do good, and doeth it not, to him it is sin."

5. But says another objector—"*I plead for my fellow men. It would be dangerous for some to abstain suddenly.*" Let experience be our teacher upon this subject. Says Dr. Mussey: "A wealthy farmer in Sullivan County, N. H., had been in the habit of drinking spirits for a number of years,

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and quite freely in haying season. Possessing a vigorous constitution, he attained the age of seventy-five years; much broken down and decayed, however, under occasional attacks of gout, which he called rheumatism. At this period he broke off suddenly and wholly from the use of spirit; and within two years—that is, at the age of *seventy-seven*—he was so much recruited, as to appear several years younger. He expressed himself in the most decided and energetic manner, when remarking upon the effects in his own case of total abstinence from spirituous drinks: he had not only not been injured, but had been an unspeakable gainer by the change.

Says the agent and keeper of the Penitentiary at Auburn, N. Y.—"During several years residence in that institution, I have never known an individual whose health has not been benefited by the total abstraction of spirit, and every other stimulant drink and narcotic from his diet." This testimony is very important, inasmuch as a large proportion of the whole number of convicts, when admitted to that establishment, are drinkers of alcoholic liquors, from tippling to beastly drunkenness.

Joseph John Gurney, Esq., a member of the society of Friends, and a distinguished friend of suffering humanity, declared as follows—"I am persuaded, from experience, that total abstinence from all intoxicating liquors is exceedingly beneficial to the bodily health of mankind. I was one of those, who, in a delicate state of health, believed it was scarcely possible to get along without the use of some strong drink in moderation. I took wine moderately; but

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being conscientiously persuaded that it was my duty to abstain from the use of these things, I did so—simply because I thought my example might possibly be beneficial to my friends, and fellow citizens, and fellow men. And after a trial of a year and a half, I am enabled to say, and to say with thankfulness, that I enjoy much better health and spirits than I did before. I find every thing going on with me at a regular, comfortable trot. This I believe the proper and natural result of total abstinence from all intoxicating drinks."

Dr. Miller, of Princeton Theological Seminary, says: "More than six years ago, when I was approaching my *sixtieth* year—hearing so much said about the mischiefs of stimulating drinks—I determined to go beyond those around me, and abstain not merely from ardent spirits, but make the experiment, for at least three months, what would be the effect of an immediate and entire abstinence from wine and all intoxicating beverages. Accordingly, I broke off at once; and from that day to this have not tasted wine, except at the sacramental table. I have also abstained during the same time from cider, beer, and every species of drink stronger than *water*. The experiment had not proceeded more than a single month, before I became satisfied that my total abstinence was not only distinctly, but very *strikingly beneficial*. My appetite was more uniform and healthful; my digestion decidedly improved; my strength increased; my sleep more comfortable, and all my mental exercises more clear, pleasant, and successful."

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These testimonies, confirmed by the experience of millions of teetotalers, prove that sudden total abstinence is *not* dangerous; but perfectly safe, and highly beneficial.

6. But says another, "*I do not like the idea of signing a pledge; it looks mean spirited to sign a pledge that I will be temperate.*" But look at this matter. Almost every step in life is attended by a "pledge." The best men among us cannot have a month's credit without a pledge; a man cannot take a wife, nor a wife a husband, without mutually pledging themselves. A business firm will not be satisfied with a simple promise to pay, unless the promiser gives his name in pledge. Now since pledges are so generally employed, in commerce, morals, and politics—and evidently to advantage,—why should they be objected to in this case? There is great advantage in the pledge. Says a clergyman —"My object in joining the temperance society, was purely to assist in reclaiming the drunkard; but I have found it much more easy to resist the importunity of friends to drink, since I joined the society, than I did before." This is the experience of multitudes. The pledge strengthens the resolution to abstain. And further, it adds an interest to the principle espoused. It links together those who hold it in common, and thus strengthens the power of each.

7. But says another, "*Total abstinence, I think, is carrying the matter too far.*" "Do unto others as ye would that they should do unto you," is the eternal law. But suppose your own child, your brother, your sister, the wife of your bosom,

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were in imminent danger from the example or temptation of others—would you be pleased with this? No. Well the example of those who use this poison moderately, you admit has ruined multitudes. Can you then justify such by the golden rule—the eternal law? Ah! let the burning tide actually desolate your own family: and then answer.

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CHAPTER VIII.

HISTORY OF THE TEMPERANCE REFORM.

INTEMPERANCE, as we have seen, like an overflowing scourge spread over the land and the world. About the year 1800, with a population of 7,000,000, the annual consumption of spirits in the United States was 33,365,559 gallons—besides 15,000,000 gallons of wine and malt liquors!

A worthy physician, Dr. B. J. Clarke, of the town of Moreau in the state of New York, having surveyed the frightful ravages of this "all-pervading destroyer," became deeply solicitous for the welfare of his country, and exclaimed to a worthy clergyman—"We shall all become a nation of drunkards, unless something be done to arrest the progress of Intemperance." With a view to oppose this evil, Dr. Clarke, with the assistance of a few others, in April 1808, organized "The Temperate Society of Moreau and Northumberland," consisting at first of forty-three gentlemen. This appears to be the first society connected with the Temperance movement in this country. It held its meetings quarterly, and continued to exist until 1822. Its constitution was somewhat peculiar, and approximated towards teetotalism.

The following are its fundamental rules:—

Art. 1. This Society shall be known by the name

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of "The Temperate Society of Moreau and Northumberland."

Art. 4. No member shall drink rum, gin, whiskey, wine, or any distilled spirits, or compositions of the same, or any of them, except by advice of a physician, or in case of actual disease, (also excepting at public dinners,) under the penalty of twenty-five cents — provided that this article shall not infringe on any religious rite.

Sec. 2. No member shall be intoxicated, under penalty of fifty cents.

Sec. 3. No member shall offer any of the above liquors to any person to drink thereof, under the penalty of twenty-five cents for each offence.

Not long after this, the Rev. Lyman Beecher, D. D. lifted up his voice in thunder tones in the pulpit, to arouse his countrymen to a sense of the danger that threatened every thing valuable in the social, civil, and religious interests of the nation, from the ravages of this destroyer. The efforts of Beecher and his coadjutors, to roll back the desolating tide of drunkenness, were not altogether unavailing. At the meeting of the General Association of Massachusetts, in 1811, a committee was appointed to organize a society, the object whereof was "to check the progress of intemperance—viewed by the association as a growing evil." This society, styled the "Massachusetts Society for the suppression of Intemperance," was organized on the 13th of February, 1813. Its influence, although considerable, was not sufficient to check very sensibly the growing evil.

At this period, the annual consumption of ardent

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spirits amounted to 60,000,000 of gallons, exclusive of wines and malt liquors.

The effects of this frightful torrent of liquid fire upon the social affairs of the nation, were most terrific. Crime, pauperism, and insanity, increased in a fearful ratio. From sober calculations, made from the most reliable sources of information, it was ascertained that there were in the United States more than 300,000 drunkards, and that more than 30,000 die annually a drunkard's death, and are covered over with a drunkard's infamy. The amount of mortality as just stated annually from intemperance, may seem to be incredibly large; but it is confidently believed that this estimate falls far below the truth. There were at this time, 40,000 distilleries of ardent spirits in full operation in the United States: and can any man doubt that each of these fountains of death poisoned and destroyed more than one victim annually?

The question of absorbing interest now became—"*What steps shall be taken to banish Intemperance?*"

For several years the subject had been brought before the public mind, and discussed to some extent. Dr. Benjamin Rush, M. D., of Philadelphia, brought the powers of his noble philanthropic mind to bear upon the effects of ardent spirits on the body and mind; and published the results of his inquiry in 1804. Dr. Beecher preached his six able sermons in 1811, on the Nature, Signs, Causes, and Remedies of Intemperance, which roused the public mind. The Rev. Mr. Edwards, of Andover, Mass.,

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in 1814 preached a series of able sermons against intemperance. Thomas Herttell, of New York, took up the subject next, and discussed it with great force and ability in a work on "The Causes of Intemperate Drinking, and the means by which it may be obviated," which was published in 1819. In 1823, the Rev. Eliphalet Nott, D. D., published a volume of able and eloquent Sermons on Intemperance, which in a still higher degree aroused the public attention. In 1825, the question was still more generally discussed; and towards the close of this year, a meeting of benevolent persons was convened at Andover, Mass., for the purpose of forming an "American Temperance Society." After prayer, consultation, and discussion, it was unanimously resolved, that, as ardent spirits was the principal means of intemperance, its *total abandonment* was necessary to carry out their object. In this convention were many thorough-going temperance men; for although the moderation principle was agreed to, it was nevertheless resolved, that abstinence from *all* intoxicating liquors was essential to the complete extinction of the Evil.

The year 1826 is distinguished as a new epoch in the history of the temperance movement in this country. The Rev. Calvin Chapin, of Connecticut, discussed the subject this year, in a series of able articles, in the Connecticut Observer. His object was to show that entire abstinence from alcoholic drinks, is *the only infallible remedy for Intemperance.* Of what avail is it for a man to abstain from *one* kind of alcoholic drink, if he take the

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same quantity of alcohol in *wine*, or *cider?* It was to this point that Dr. Chapin directed his attention. He seemed to go to the root of the matter, and awakened inquiry all over the land. This point had hitherto been neglected in most temperance societies. It was very common at this day to see persons who had signed the pledge, not to drink spirituous liquors, become intoxicated upon wine, beer, or cider. The temperance cause suffered immensely from this inconsistency. Still no harmonious and decisive action was taken among the societies, immediately, on this point.

A numerous convention of the friends of Temperance assembled in the city of Boston on the 10th of January, 1826, to devise methods of prosecuting the work with still greater vigor. A committee was appointed to prepare a draft of a constitution for an American Temperance Society. On the 18th of February following, the Constitution was presented, and adopted; and shortly after, an able address to the American people was prepared and extensively circulated. On the first of March following, the Rev. Dr. Hewitt commenced an agency for it, of twenty-two weeks.

During this year (1826) a paper, styled the "National Philanthopist," was established in Boston. The American Temperance Society grew in favor with the people. In 1827, Dr. Edwards, of Mass., undertook to raise money in Boston, and other places, for the support of a general agent for the society. A fund of not less than eight thousand dollars was soon collected.

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The Massachusetts and New Hampshire medical societies passed resolutions in favor of temperance, and expressed their decided convictions, that *water was the only proper beverage for man.* Various ecclesiastical bodies also passed strong resolutions against the use of distilled spirits.

Dr. Hewitt, who had been appointed general agent of the American Temperance Society, prosecuted his work with distinguished ability and success. In the short space of twenty-two weeks, he traversed the states of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania, addressing large assemblies, and enlisting multitudes wherever he went. The same champion in the cause was appointed, in 1828, agent for the society for three years; and in the course of twelve months he travelled nearly four thousand miles, and delivered one hundred and twenty lectures.

At the end of this year, the American Temperance Society issued its first report, exhibiting among other things the following results, viz.: thirteen temperance societies in Maine, twenty-three in New Hampshire, seven in Vermont, thirty-nine in Massachusetts, two in Rhode Island, thirty-three in Connecticut, seventy-eight in New York, six in New Jersey, seven in Pennsylvania, one in Delaware, one in Maryland, five in Virginia, two in North Carolina, one in Kentucky, one in Ohio, two in Indiana, making a total of two hundred and twenty-two in the Union.

During the year 1828, it was ascertained that 222 societies had been formed in the United States;

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30,000 men, for themselves and families, were pledged to abstinence from intoxicating liquors; and a large reduction was effected in the consumption of ardent spirits, while several distilleries were shut up, and a number of ship owners sent their vessels to sea without the usual supplies of spirit.

At the end of 1829, four hundred merchants had relinquished the traffic in liquor, fifty distilleries had closed, the number of societies had increased to one thousand, and their pledged members to one hundred thousand—of whom twelve hundred had been drunkards.

In the year 1829, the New York State Temperance Society was established, which, through the spirited and energetic labors of Edward C. Delavan, Esq., became a noble ally in the great work.

During this year the Rev. John Marsh delivered a stirring Address on Temperance, at Pomfret, Conn. He referred to a well-known incident in the life of General Putnam, who formerly resided in Pomfret. He compared the warfare that was then raging against alcohol to the enterprise which Putnam undertook against the wolf, which resulted in the destruction of the monster. In this case, the old hero had the courage to enter the den, for the destruction of the enemy. As he approached it, he saw the glaring eyeballs of the ferocious beast. The animal howled, rolled its eyes, snapped its teeth, and threatened him with instant death, when he levelled, fired at its head, and brought it forth dead to the view of his trembling and exulting neighbours. The orator exhorted his hearers to imitate

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the courage and perseverance of the illustrious hero, and not to be baffled by any difficulty—but to persevere till the enemy lay dead at their feet. The Address was published, and spread with great rapidity all over the land, awakening fresh interest.

Mr. Marsh, as Corresponding Secretary of the American Temperance Union, has been for a number of years ably and judiciously exerting a powerful influence, in prosecuting the Temperance reform.

The Rev. Edward Hitchcock, during the year under review, delivered a powerful argument against the manufacture of ardent spirits, at Amherst, Mass., which has been published, and extensively circulated.

In the year 1830, a prize of two hundred and fifty dollars was awarded to an Essay, by Professor Stewart of Andover, Mass., upon the question—"*Is it consistent for a professor of religion to use, as an article of luxury or living, distilled liquors, or to traffic in them?*"

About this time, Dr. Hosack, of N. Y., and Dr. Sewall, of Washington City, first made their appearance in the ranks of Temperance.

General Lewis Cass delivered a timely address on the subject during this year, at Detroit, which excited unusual interest. He declared that he had been all his life a cold water man; and that in all the severe trials his constitution had undergone in youth, from the exposure and the severe weather he had encountered during the last war, he had remained strictly a total abstinence man. He declared his conviction, that the cold water man (*ceteris paribus*)

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can undergo more fatigue, and is liable to fewer diseases, in the proportion of one to a hundred, than the drinkers of ardent spirits. This testimony, from one so well qualified to judge, exerted an extensive influence.

Several interesting occurrences took place during the year 1831. Early in the month of January, Dr. Edwards, the agent of the American Temperance Society, visited Washington, and addressed the members of Congress, in the Capitol, with happy results. The Secretaries of the Army and Navy expressed a great desire to abolish the use of ardent spirits, by the troops and seamen, entirely; but the way did not seem to be clear to admit of so decisive a step at this time.

About this time, the Rev. Dr. Hewitt was despatched by the American Temperance Society to England, to be present at the organization of the British and Foreign Society for the Promotion of Temperance. This was a moral triumph, of which we had great reason to be proud.

On the 16th of December, the largest meeting ever seen, in that building, took place in the Capitol at Washington.

The year 1832, witnessed a movement on the part of the Secretary of War, which exerted a happy influence on the Temperance cause. That officer declared in an official communication, that spirits should no longer constitute a portion of the Army rations—and directed the proper officers to see that it is not distributed in that shape. The Secretary of the Navy likewise discouraged the use of spirits

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by the seamen. He directed coffee, tea, sugar, and money, to be offered in its place.

Hon. Benjamin F. Butler published his statistics of intemperance during this year. The report of the American Temperance Society, in May of this year, showed that there were then in existence, in this country, ten thousand temperance societies, with five hundred thousand members.

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CHAPTER IX.

INDICATIONS OF PROGRESS.

THE time now seemed drawing nigh, when an important change was to be effected in the organization of temperance societies. The old temperance societies had had their day, and had done a good work. But progress is the law in this great work. The way had been prepared for a purer dispensation —an onward step must be taken. Ministers had insisted, from the pulpit, that the temperance pledge was not sufficient of itself to restrain the march of intemperance. Public speakers had proclaimed the same truth in every village and hamlet. The idea had been thrown out in private conversations and discussions. The relapse of multitudes into their old habits proclaimed the same truth with still greater effect: and yet multitudes were alarmed at the idea of a bold, onward movement—of an effort to cut off indulgence in the milder stimulants of wine and cider. Fashion opposed a change. The rich could with difficulty be induced to forego the pleasure of partaking of their fine flavored wines, even if by so doing they could greatly advance the temperance cause.

The following circumstance, among many others which might be named, shows the necessity of a change at the time above named:—A man friendly

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to the cause of *temperance* at that day, and who has since become a teetotaler, once called a meeting of the friends of temperance, under the old pledge. At the appointed hour, a large crowd was assembled—a majority of whom were drinking men. Before business commenced, some persons among the last named class moved that a certain individual, now a valuable member of society—but at that time a very intemperate man, be called to the chair. The motion was easily carried, the nominee, who always had the reputation of an excellent heart, being extremely popular among drinking men. As soon as the chairman elect had taken his seat, somebody in the crowd offered a set of resolutions to the following effect:—

"Whereas, the object of all drinking is to produce intoxication in the cheapest and most expeditious manner possible;

"And whereas, the substitution of the more costly drinks, such as wine, beer, &c., has a tendency to increase the expense of the operation, without lessening the disposition to drink;

"Therefore, Resolved, that we recommend to all true friends of temperance, to quit the use of every other intoxicating beverage, except whiskey, rum, gin, or brandy."

These resolutions were carried by a large majority; and the gentleman who called the meeting left it, amid peals of laughter.

A variety of things concured to convince the true friends of temperance, that "*total abstinence from all alcoholic beverages,* is the only remedy for in-

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temperance." Under this persuasion, the friends of the cause resolved to make a simultaneous movement throughout the nation, prior to a great national convention. In pursuance of this determination, on the 26th day of February temperance meetings were held all over the Union. On the same day, and as a part of this movement, a Congressional Temperance Society was formed, including among its members some of the most distinguished men of the country.

The national convention, pursuant to previous notice, met in the city of Philadelphia, on the 24th day of May, 1833. Nineteen states and one territory were represented—the whole number of delegates present amounting to four hundred and forty. The meeting of this convention exerted an important influence on the temperance cause. It resulted in the interchange of thought and opinions, between a great number of the most intelligent men in the nation. It brought out many new facts, and tended to diffuse much light on the subject.

The most important resolution adopted by this convention, was one declaring *the traffic in ardent spirits morally wrong*. They also came to the conclusion, that an advance in the cause was demanded; and that it was expedient to adopt the total abstinence pledge as soon as possible.

But it seems they had been anticipated, in reference to this onward movement. A short time previous to this meeting, Luther Jackson, Esq. of New York, published at his own expense the following

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pledge, which was afterwards adopted by the American Temperance Society.

"We whose names are hereunto annexed, believing that the use of intoxicating liquors as a drink, is not only needless, but hurtful to the social, civil, and religious interests of men; that they tend to form intemperate appetites and habits; and that while they are continued, the evils of intemperance can never be done away—do therefore agree, that we will not use them, or traffic in them; that we will not provide them as articles of entertainment, or for persons in our employment; and that in all suitable ways we will discountenance the use of them in the community."

Mr. Jackson also, with great energy, undertook to effect a reform in celebrating the festival of our national independence; and through his influence, the Eighth Ward Temperance Society, in the city of New York, held a grand festival on the 4th of July, on strictly temperance principles. R. M. Hartley, Esq., an efficient friend of temperance, gives an account of this meeting, and of Mr. Jackson's agency in it, in the following language. "The great novelty of the movement, though derided by many, attracted a great concourse of citizens, and the meeting went off with great eclat. The introduction of the abstinence pledge met with considerable opposition; but the doctrine, appealing to the common sense of men, gradually took root, and spread with encouraging rapidity. During that year, and the beginning of 1834, more than one thousand

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names were obtained to it, including the signatures of fifteen physicians, resident in the Eighth Ward.

On the 7th of June, 1834, a society was formed, styled "The Juvenile Branch of the Eighth Ward Temperance Society, on the principle of total abstinence, as a drink, from all intoxicating liquors." This, it is believed, was the earliest society on that principle in the country. I claim, therefore, for Mr. Jackson the distinction of publishing the first total abstinence pledge, convening the first 4th of July temperance meeting, and of being instrumental in forming the first total abstinence society in America.

The work continued to progress steadily, till, in 1834, it was ascertained that upwards of eight thousand societies had been formed, consisting of more than one million five hundred thousand members, of whom ten thousand had been drunkards; more than four thousand distilleries had been stopped; and upwards of six thousand merchants had renounced the sale of ardent spirits, and many others of all kinds of intoxicating drinks.

More than ten thousand vessels were afloat on the ocean, in which ardent spirits were not used; and multitudes, of all ages, in all kinds of lawful business, and in every variety of condition, had found by experience that they were in all respects better without the use of it. Facts had proved that it was a *nuisance*, unspeakably injurious to mankind; numerous medical associations had condemned the use of it, as a violation of the laws of life; and various ecclesiastical bodies, of different denominations, embracing more than five thousand ministers of the

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gospel, and more than six thousand christian churches, had expressed it as their solemn and deliberate conviction, that the traffic in ardent spirits, to be used as a drink, is morally wrong; and that it ought to be abandoned throughout the world.

Notwithstanding the traffic had been branded as odious and criminal, yet there are some who wish it continued, and at the period referred to, asserted that the sale of it had not been diminished to any great extent. Mr. C., a large brandy merchant in N. Y., met an active friend of Temperance (in 1834), and said to him—"Why are you publishing such accounts about people giving up the use of spirits? There is no truth in them; there is as much drank now as there ever was." "I have got," said Mr. T., "a complete answer to that, and one that will convince you, that what you have said is not true. You know Mr. F., a man famous for the accumulation of property, don't you?" "Yes." "Well, I met him yesterday on this very spot; and he said to me, 'Mr. T., what are you doing—why do you publish such accounts about ardent spirits?' I told him, to induce people not to drink it. 'Well,' said he, 'you are ruining my business. I used to sell forty thousand dollars worth of copper, for stills, to the people of Connecticut, in a year; and now I don't sell five hundred dollars worth. You are ruining me.' And that, Mr. C., is the answer to what you have said."

A diminution of $39,500 worth of copper for stills, in a single state, in a year, does not look much like there being as much ardent spirits made as ever.

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During the year 1834, Samuel Chipman, Esq., made a report of the poorhouses and jails in the state of New York, from his own personal visitation and investigation, which disclosed many facts of thrilling interest, and afforded a powerful argument in favor of the temperance cause. He ascertained, that more than three-fourths of the pauperism was occasioned by intemperance; and that five out of six, of those committed on criminal charges, were intemperate.

In April of this year, the Rev. Albert Barnes, of Philadelphia, preached two Sermons on Intemperance, which merited, as they have received, a wide circulation. One of these sermons demonstrated, by a masterly course of reasoning, the intrinsic unrighteousness and immorality of the traffic in ardent spirits; and refuted triumphantly the objections brought against the position laid down. The other sermon was an exhibition of the causes of intemperance in cities and large towns. These sermons were published by the Pennsylvania Temperance Society; and were some of the heavy artillery employed in routing the enemy. The first named sermon has been republished by the American Tract Society, and been scattered all over the land.

Two circumstances occurred a little subsequent to this time, which are intimately connected with the progress of the temperance cause, and deserve a distinct notice. The following, in the language of another, is an account of them.

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DEACON GILES' DISTILLERY.

"The art of distilling was practiced with greater success in few places, than in the town of Salem, Massachusetts. It descended from father to son, with the regularity of an heir loom, and in many cases had been continued in families for generations. Sanctified by long custom, it was not regarded with that horror, which its nature seems to demand, and which it would undoubtedly have excited, had it been a new invention. The consequences were such as are always found to attend the prosecution of the rumsellers' trade all over the world. Drunkenness, disease, poverty and death, were rife in the land. The friends of temperance had long looked upon the existence of these distilleries as a crying evil, calling aloud for a remedy. But men of great respectability—even dignitaries of the church—were actively engaged in them. To undertake their suppression, was to incur a mass of prejudice and ill-will, to which few were disposed to subject themselves. The wealth of the community was on the side of the rumsellers, and a large portion of it actually in their own hands; for it was estimated that from four distilleries, in the immediate neighborhood, no less than six hundred thousand gallons issued annually, filling the pockets of its manufacturers, and spreading poverty and death among those who bought and drank it.

"The Rev. George B. Cheever, a young gentleman of decided talent, and a very fearless disposi-

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tion, having but lately commenced his ministry in Salem, determined not to content himself with waging a distant war with the monster, but to engage it in close and deadly combat, which should result either in *its* fall, or his own ruin. He accordingly prepared for the press, and shortly after published, in the Salem Landmark newspaper, an attack upon the distilleries, of a nature so singular, as to attract extraordinary attention. It was written in an allegorical style, and purported to be 'A True History of Deacon Giles' Distillery.' The author commences by drawing a picture of Deacon Giles: a hard-hearted, money-loving rumseller, who inherited his distillery and his disposition from his father, to whom, also, both had been transmitted through a long line of rumsellers, reaching back almost to the day of the Pilgrim fathers. The other points by which the deacon was distinguished, were, his having had a relative drowned in one of his vats of liquid fire; his having lost another by drunkenness; his working all day Sunday; and selling Bibles in one corner of his establishment. He was treasurer to a Bible Society, and generally paid his workmen off in rum and Bibles. On a certain Saturday night his hands refused to work the next day, and the deacon was in a sad quandary. He was relieved, however, by the appearance of a number of wild, strange looking fellows, who volunteered to do his work for nothing, provided they might be allowed to labor by night. The deacon closed the bargain, well pleased with the terms, and went to church the next day to hear a man preach the doctrine of the

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salvation of all men. In the meantime, his workmen, who were demons, carried on their operations at an astounding pace. All the materials were worked up in the space of two nights—Saturday, and that of the Sabbath. By a contrivance of their own, they wrote upon each barrel of the 'good creature,' certain labels, invisible at first, and which could only become perceptible after they were sold to the retailers, and mounted upon their destined stands. The deacon returned on Monday, and was highly delighted with the work that had been done. The whole array of rum casks was immediately sold off to the deputy rum venders. As each barrel was put upon its destined stand in the different groggeries, the labels blazed out in staring capitals. One was inscribed, 'Epilepsy sold here! inquire at Amos Giles' distillery;' another, 'Cholera in collapse! inquire at Amos Giles' distillery;' a third, 'Insanity and murder; a fourth, 'Dropsy and Rheumatism;' a fifth, 'Delirium Tremens;' while many bore as an inscription, a part of Robert Hall's famous definition, 'DISTILLED DEATH AND LIQUID DAMNATION.' The direction for finding all these things was at 'Deacon Giles' Distillery.' Some of the hogsheads were marked with texts of Scripture; for instance, 'Who hath wo? inquire at Deacon Giles' Distillery.'—'Who hath redness of eyes? inquire at Deacon Giles' Distillery.' Others were inscribed, 'A potion from the lake of fire and brimstone: inquire at Deacon Giles' Distillery.' 'Weeping and wailing and gnashing of teeth: inquire at Deacon Giles' distillery.'

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"When these terrible inscriptions blazed out, in a 'still and awful red,' the rumsellers shifted the liquor into other hogsheads; but immediately the same writing became visible on the new vessels. In a rage, they sent it all back, to a man, and the deacon burnt the whole of it. It left a strong smell of brimstone behind.

"A certain Deacon Stone, who was a distiller, sold Bibles at his distillery, had had a relation drowned in a vat, and a son who had been very intemperate, thought the cap fitted him so well that he determined to wear it. He caused Mr. Cheever to be indicted for a false, scandalous, indecent, and malicious libel on John Stone; charging him with knowingly, wilfully, and designedly preparing, in league with evil spirits and demons, the means of pestilence and disease to the bodies, and condemnation and ruin to the souls, of his fellow beings. The trial came on, on the 24th of June, 1835, in the Court of Common Pleas, Essex county. The Hon. Solomon Strong (Judge) presided. The main object of the evidence, on the side of the commonwealth, was the establishment of the identity between Amos Giles and Deacon Stone, which was done by showing the incidents recorded above of the former; the loss of his relation in the vat; his having a drunken son; being a member of a Bible Society, and selling Bibles in his distillery—were applicable also to the latter. Another strong point, to establish the identity, was also insisted on: the writer represented the impression, which produced his dream, to have been made by a train of reflections consequent upon

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seeing frequently in the public prints, when notice was given of any thing, 'Inquire at Amos Giles' distillery.' Such notices had frequently appeared in fact, the name John Stone being substituted for Amos Giles. In spite of able counsel, (the Hon. Rufus Choate and Hon. Peleg Sprague being both employed by Mr. Cheever,) he was convicted, fined $1000, and sentenced to an imprisonment of one month's duration. The defendent, when called up for sentence, made an able defence—but it did nothing to mitigate his punishment.

"A fatal blow, however, had been struck at the distilling business. The appearance of the dream had created a tremendous excitement: the trial had excited universal attention. Every word of evidence was drunk in by a crowd so great, that the court-house could scarcely contain them. The public voice, at first decidedly against Mr. Cheever, became as decidedly in his favor, as, day after day, facts were elicited in evidence to prove the diabolical nature of the rum-maker's traffic. The press caught up the echo, and spread it far and wide. Far from being considered an officious meddler in affairs with which he had no concern, Mr. Cheever began to be regarded as a martyr to truth. Far from injuring the cause of temperance, as many 'moderate drinkers' affected to think he would, it was soon found that he had affixed a stigma to the trade of distilling, which nothing could erase. When men thought of enriching themselves by speculating on the vices of their neighbors, Deacon Giles' burning hogsheads rose up before them like the ghost of

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Banquo. Eight years after, in that very distillery, converted by a new cold-water proprietor into a saw-mill, a temperance tea-party was given to a crowd so large, that the like had never been seen in the town of Salem. So mighty, so irresistible is truth; so certain is she to triumph at last over all the impediments which passion, prejudice, and interest combine to throw in her way."

EDWARD C. DELAVAN, ESQ., AND THE ALBANY BREWERS.

"The next circumstance to which we alluded, as giving a powerful impulse to the cause of truth, was the trial of Edward C. Delavan, Esq. The Temperance Society, on the old plan, had made great progress all over the country; and in no place had its success been greater, than in the city of Albany.

"The drinking community of that city was more decided in its disapprobation of the use of ardent spirits, perhaps, from the fact that the immense quantity of beer, ale, and other malt liquors, left their appetites nothing to regret from its absence. The manufacturers of these pernicious poisons were, in some instances, active and efficient members of the temperance societies, for the discouragement of the manufacture and sale of ardent spirits. Mr. Delavan, at that time, and for some years previous, chairman of the New York State Temperance Committee, had been for a long time laboring to induce a general adoption of the 'total abstinence' pledge.

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The substitution of malt liquors for ardent spirits, struck him then, as it does all now, as supremely and particularly ridiculous, on the part of men who really had the propagation of general sobriety at heart. Convinced that the evil could only be eradicated by striking at its root, he drew up and published, in the American Temperance Intelligencer, a statement calculated to disgust all who had ever been in the habit of drinking the malt liquors made in the city of Albany. This statement was widely circulated, and having at last found its way into one of the Albany dailies, excited the most lively indignation on the part of the brewers. Eight of them brought suit against him, laying their damages at three hundred thousand dollars, and he was held to bail in the enormous sum of forty thousand dollars. One only of these suits was ever tried, that of Taylor *vs.* Delavan, and that was decided in favor of the defendant; the rest were dismissed. Though the trial did not take place until five years after—viz. in 1840—yet the cause of action arising this year, it will be proper to state the nature of the allegations made by Mr. Delavan.

"He stated and proved in open court, to the satisfaction of a jury, afterwards, that the brewers were in the habit of drawing their water (in preference) from a pond into which were thrown dead dogs, dead hogs, dead cats, dead horses, and all the carrion which was afforded by the city of Albany. This pond communicated likewise with a creek, into which all the blood and offal of an immense slaughter-house were thrown, and which passed through

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the sewer of a large asylum for orphan children. A graveyard on the side of a hill, the coffins of which were in many places sticking out of the ground, and which at certain seasons of the year emitted a most offensive smell, hung directly over the same creek; and the rains which fell carried the soil, fat with the putrid relics of mortality, directly into it. The appearance of the pond was of a sickly green color during the summer months; and even after cold weather set in, its smell was so offensive, as to sicken those who were engaged in drawing the water. These very circumstances, probably, communicated some of its most agreeable qualities to the malt-liquor manufactured out of the water, since it is established, that the Thames water is no better than any other for the manufacture of the far-famed brown stout, above the point where the filth of the immense city is discharged into it.

"These facts, in a form not quite so extended as they afterwards assumed on the trial, Mr. Delavan communicated to the public. It caused the gorge of many an honest beer-drinker to rise, and made many a worthy citizen relinquish the flagon, for the plenishing of which such abominations had been practiced. They assisted materially in impelling the minds of temperate men, to adopt the 'total abstinence' pledge."

In February, 1836, the New York State Temperance Society adopted the pledge of total abstinence from all intoxicating drinks as a beverage.

A second national convention, numbering three

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hundred and sixty-four delegates, met at the Saratoga Springs in August. Nineteen states were represented at this convention; and there was a considerable delegation from Canada. This convention reiterated the sentiment, now becoming general, that total abstinence is the only remedy. The example set by this influential body was followed by various state conventions.

The first anniversary of the American Temperance Union was held in the city of New York, on the 9th of May, 1837. Cheering reports were received from all parts of the land, in reference to the progress of the cause.

The Journal of the American Temperance Union commenced its career this year, in the city of Philadelphia. It has since been transferred to the city of New York, and ranks high as a Temperance paper.

A very important event of this year, was the organization of the Marine Temperance Society of the city of New York, with two thousand one hundred and seventy members, of whom one hundred and forty were shipmasters. The principles of Temperance have taken firm root in the commercial and national marine, and the results have been most gratifying. Temperance seamen are trusted everywhere, and can get a cargo when the drinkers of strong drink fail to find freights and business.

Laws for the suppression of the traffic in ardent spirits were enacted by different legislatures this year. Tennessee passed a law of great severity against tippling in 1838. About the same time a

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law was passed in Mississippi, rendering it highly penal to sell less than one gallon of spirits at a time. The legislature of Massachusetts shortly after passed a law, prescribing a penalty for the sale of less than fifteen gallons at one time, which excited considerable opposition, and was subsequently repealed.

Several noble triumphs of the temperance cause occurred in the year 1839. The British steam-packets discarded the practice of furnishing liquors at their tables. The London New Foreign and British Temperance Society adopted the *American* total abstinence pledge. Old Faneuil Hall, the cradle of American freedom, witnessed the celebration of the Fourth of July, on temperance principles, for the first time this year.

This year also, commenced the great and memorable temperance reformation in Ireland, by Father Matthew. Dr. Woodward, superintendent of the Hospital for the Insane, in Worcester, Mass., published this year some able essays, on the cure of inebriates, and the expediency of establishing hospitals for their reception. The work excited much interest. Dr. Woodward argued, that "if there are thirty thousand drunkards in this country, and one-tenth part are susceptible of cure, it will afford sufficient motive immediately to commence the work. Doubtless one-half may be cured, and the habit be wholly removed, if proper means are persisted in for a sufficient length of time. If thirty thousand people were to have the small-pox in this country, in the next ten years, and it should be known that the disease would then for ever be at an end—would

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the philanthropist fold up his arms, and be satisfied that when these cases were cured the disease would be extinct? Or rather, would he not exert himself, to see that hospitals were provided, and every means secured that would lessen the severity and fatal tendency of the malady for these ten years? But no sober and considerate man can for a moment suppose that the evil of intemperance is to be removed from among us all. Shall we sit idle, and see the mighty evil, witness the ruin and wretchedness it entails upon man, and not make an effort for its cure?"

The progress among the different temperance societies, from the old to the teetotal pledge, continued to be steady and rapid, until it appeared that, in the state of New York, in 1838, the two thousand societies, formed on the moderation principle in 1837, had ceased to act, and eleven hundred and seventy-eight had sprung up on the teetotal principle—numbering over one hundred and thirty-two thousand members.

In 1840, the number of pledged teetotalers in the United States was two millions—at least fifteen thousand of whom had been drunkards.

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CHAPTER X.

THE WASHINGTONIAN MOVEMENT—ITS ORIGIN, PROGRESS, AND RESULTS.

At the commencement of the year 1840, the temperance cause appears to have been in a languishing condition, when a new and blessed movement is commenced.—

"'Tis night;——————————
* * * * *
A little band of haggard men is seen
At the convivial board. Yet what doth mean
That hesitating look, while one doth pass
To each the sparkling, tempting, ruby glass?
Those haggard men had long the slavery known
Of curs'd Intemperance; and with sigh and groan
Had spent whole years of hopeless wretchedness,
Without a smile to cheer, a word to bless!
And hath that poisoned cup for them no charm,
Who long have sought it as a soothing balm,
That thus they hesitate, and no one sips
The liquid fire, e'en while it 's at his lips?
Still hesitating? See! they—they have braved
The Demon in his den; they—they are saved!
Yes, they are saved! their chains are broken. Now
With trembling hand they frame the solemn vow—
The second declaration—to proclaim
O'er earth, *Man no more glories in his shame!*"

Such is the poet's description of the Washingtonian movement. The "little band of haggard

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men," were six drunkards of the city of Baltimore, composing a club for social tippling. These six intemperate men met at Chase's Tavern, in Liberty street, Baltimore, on Friday evening April 2d, 1840. The names of these persons, and their occupations, were as follows—viz. William K. Mitchell, tailor; John T. Hoss, carpenter; David Anderson, blacksmith; George Steers, wheelwright; James McCurly, coachmaker; Archibald Campbell, silverplater. As a distinguished speaker was to deliver a discourse that evening on temperance, it was agreed, after some remarks, that a committee should be deputed to hear it, and bring back a report. The committee went, listened to the discourse, and returned to their comrades, fully convinced of the great importance of the subject, and of the folly of their habits. One of the committee remarked, that after all, Temperance was a very good thing. The landlord hearing the remark, commenced a tirade against temperance men, and denounced all temperance preachers as hypocrites, without a solitary exception. One of the six replied with some warmth —"Of course it is for your interest to cry them down, at any rate." This excited earnest debate, which resulted in confirming the six in their convictions of the evils of Intemperance; and they there came to the determination to form themselves into a temperance society, to be called "The Washington Society." A pledge was written and signed; and each one, from the want of speakers, determined to portray the evils from their own personal experience, which they would relate. William K. Mitchell was

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chosen president. Their pledge excluded all intoxicating drinks.

"This movement, linking to itself without sullying it, the noblest name in American history, sent its restoring influences, as on magnetic wires, almost instantaneously through the land. It went abroad proclaiming deliverance to captives enslaved by Alcohol. Its words were rude and homely, but they stirred the heart like the blast of trumpets." The reformed men feeling grateful for their own deliverance, resolved on doing their utmost to rescue others. With this view, they frequently held meetings, in which they told their experience; to which they invited their old associates in drunkenness, as well as others, and told them how they had been redeemed. These meetings soon excited general interest, and were attended by multitudes. Every one who was recovered, was encouraged to make his reform as widely known as had been his intemperance.

Some of the most capable reformed men of Baltimore were invited to hold meetings, and "tell their experience," in other large cities. These efforts often produced astonishing effects. Societies on the same plan sprung up in various parts of the land; and in the course of two years, the Washingtonians had obtained the pledges of nearly half a million of men, women, and children—that they would abstain from all intoxicating drinks. Thousands of spirit dealers have also, through their efforts, been induced to abandon the traffic; and not a few have actually delivered up their stock of inebriating drinks to the committees of temperance societies—by whom, of

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course, they have been severely dealt with. Great numbers of distillers have put out their fires, and instead of converting a great quantity of grain into a destructive poison, it has been applied to beneficial purposes.

Some of the reformed men were found capable of delivering very acceptable and effective addresses, and their success in some cases was almost incredible. In the spring of 1841, two of these men, Messrs. Pollard and Wright, were sent out by the Washingtonians of Baltimore on a temperance mission, to the western part of New York. They were instrumental in reclaiming many drunkards, and in obtaining a large number of signers to the pledge. In the states of New York, New Jersey, and Delaware, they obtained thirty-four thousand signatures to the pledge, one-fifth of whom were inebriates, supposed to be irreclaimable. The whole land was aroused by these efforts of the reformed men. The New England states, the Middle and Southern states, and the great valley of the Mississippi, were all agitated by this benevolent movement. The results in our great cities were surprising. In Baltimore, the parent society, at its first anniversary, numbered four thousand six hundred. In Boston, the number of reformed drunkards in the Washington Society was estimated at six thousand. In Mobile, two thousand signed the pledge; and thrice that number in New Orleans—a great proportion of them being drunkards.

The spectacle of so many inebriates, endeavoring to rise above their degradation, excited everywhere

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lively interest and sympathy. All seemed disposed to assist them in rising to respectability and comfortable circumstances. Pecuniary assistance, food and clothing, were often afforded to those rescued from the grasp of the tyrant Alcohol: they were directed to suitable employment,—were taken by the hand, and encouraged to persevere in a course of sobriety, virtue, and industry.

This revolution reached even the capitol of our nation, and our Congress, and other legislative bodies. A congressional temperance society was formed, and many joined, who had been either tipplers or drunkards. Among the members of the House of Representatives who joined, was the Hon. T. F. Marshall, who became distinguished as a temperance lecturer. More than eighty members of Congress united with the society at its organization, by signing the total abstinence pledge. At a meeting of this society, the Hon. T. F. Marshall made the following powerful appeal:—

"Let me here, sir, put a case for the consideration of our colleagues in Congress. Let me suppose for a moment that the condition of the world were changed; that alcohol was but now discovered; that it had not yet commenced that career of ravage which has marked its course and progress. Let me further suppose that the Congress of the United States —the representation of the people of this great empire—the sober likeness of a sober nation in the case imagined—were just now apprised of the discovery that some great teacher, who had penetrated the qualities and effects of this substance, and its future

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possible bearing upon the fortunes of the human race, should here this night present, for the first time, before the mental vision in long and appalling perspective, all the consequences upon this people which have in fact followed its use; that he should fully satisfy every man in this assembly that, poisonous as it is, and ruinous as its effects must be, this hitherto unknown evil was approaching our shores—that the only antidote was abstinence from the first contact: and that, if we once ventured to taste, nothing could arrest its progress, until it had wrought that entire mass of wretchedness which he had, in living colors, pictured to our view. And then let us suppose that the proposition were made to Congress, not as a cure, but as a measure of prevention—as anticipating the commencement of an illimitable evil—as seeking to guard and preserve our countrymen in that glorious and happy state in which they would be were intoxicating drink unknown—a sober nation—a republican empire containing seventeen millions of people, free, sober, healthy, and, so far as this prolific parent of miseries was concerned, happy!—all the disease, all the misery, all the long catalogue of crimes which have sprung from drunkenness, banished—no, not banished, but unborn, unknown, unheard of:—Suppose, I say, that with this object in view, an appeal should be made to these members of Congress to come forward, each in his place, and, as an example to those who had commissioned them—to those whose image it was their duty to reflect—to whom they should be as a mirror—and whose virtue and happines it should be

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their pride to guard—a proposition were made to take a solemn public pledge that they never would stain their lips with the polluting contact of a poison which must destroy their countrymen: I ask, sir, who would pause? Who would refuse? Who would reject a pledge, the impassible barrier against such an inundation of misery? I would not—I am sure I would not. So far from considering such a pledge as the surrender of my freedom of action, I should exult in the deed, as one by which I had secured my own, and preserved the liberties of my country. The friends of the temperance cause, however, unhappily, are not in the condition I have supposed. The demon has not only approached, but has been welcomed to our shores. He has already wrought among us an amount of mischief and misery, which I am wholly incompetent to describe. It is our object to arrest and expel what we cannot now prevent. We seek to secure—in aid of the most glorious moral and social revolution of which the world has any record, save only that which was effected by the introduction of Christianity—to enlist in this cause, the countenance and support, and to rally around it all the dignity and influence, which necessarily attach to the movements of those connected with the government."

In 1831, the quantity of ardent spirits consumed in the United States was 72,000,000 gallons, by 12,000,000 of people; being on an average, six gallons to every man, woman, and child; besides an immense amount of wine, cider, and beer. But such had been the progress of the temperance reform,

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that in 1840, with 17,000,000 of people, the whole amount of distilled spirits consumed was 43,000,000 of gallons: not one half the quantity for each person in the nation as was consumed in 1831.

In 1810, with a population of 7,000,000, the number of distilleries at work was 40,000; in 1840 it was 10,306; in 1846 it was reduced to about 5,000. In 1825, there were in operation in the state of New York, 1149 distilleries; by 1840, they were reduced to 200. In one section of Pennsylvania, there were 1500 distilleries at work in 1815; in 1840, there were but about twenty.

These statistics need no comment: they strikingly evince the great moral influence connected with the temperance enterprise.

In some localities the decrease in the consumption of spirits has been wonderful. For example, in the town of Livingston, New York, where formerly ninety *hogsheads* of rum and whiskey were annually sold, there were only ninety-four *gallons* disposed of in 1844. The reduction in the number of houses for the sale of the poison, also, remarkably shows the power of the temperance cause. Thus in Baltimore, in the beginning of 1841, there were seven hundred licensed grog-shops; in the following year they had been reduced to fifty-six. In Providence, Rhode Island, in 1828 there were two hundred and nine licensed grog-shops; in 1844, the number was only forty-one. In Northampton, and many other considerable towns of Massachusetts, there is not a single licensed grog-shop.

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DELAWARE COUNTY, PENNSYLVANIA.

The Temperance Society of Marple and Haverford, in Delaware County, deserves honorable mention. By the energetic exertions of the friends of temperance in this community, an astonishing reduction in the consumption of spirits, and a great revolution in the habits of society, have been effected. Rum-selling has been crippled, and made a poor business. Without disparaging others, I may mention the names of Adam C. Eckfeldt, William B. Lindsay, and John F. Taylor, Esqs., as efficient members of the aforesaid society. A great revolution has also been effected in Darby, Upper Darby, and Ridley townships, in this county; although in some neighborhoods of these townships the enemy is yet strongly entrenched. But a wonderful change has, on the whole, been effected. The writer's wife, then Miss Catharine W. Knowles, and her sisters, were the first movers in the temperance cause in this region.* George G. Knowles, Esq., has also made great exertions to promote this great reform. I may also mention the names of John P. Crozer, S. M. Lieper, Paul B.

* One of the earliest temperance societies in Delaware County was organized in Darby in 1818. The first president of this society was Haliday Jackson. The principal object of this society was to check and discourage the sale of ardent spirits. The most prominent and active members of this association belonged to the society of Friends.

A society was organized at a later date in this place, of which Y. S. Walter, Esq., was the first president, and C. Ash, M. D., secretary.

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Carter, and John F. Vanleer, Esqs., as gentlemen who have made great sacrifices to promote the cause in Delaware county; and they have, doubtless, been rewarded by the noble triumphs which have been secured.

SONS OF TEMPERANCE IN DELAWARE COUNTY.

The Order of the Sons of Temperance has been remarkably prosperous in Delaware Co. and vicinity. Eleven Divisions have been organized in various parts of the county, having a membership of nearly one thousand; many of which have been enterprising and efficient in promoting the temperance reform. Some of these have erected commodious and tasteful halls, where their weekly meetings are held. Cold Spring Division, No. 75, is located at Darby, and has among its members many devoted friends of temperance, who have made untiring exertions to rescue their suffering fellow men from the chains of the tyrant Alcohol. Among others who have done nobly in this Division, I may name John F. Vanleer, David Eagee, James Shillingford, Sr., Thomas Sharpe, and George G. Knowles. These and others, practical business men, have mingled with the masses of society, and plucked many as brands out of the fire.

Standard Division, at Chester, was the first organized in Del. Co., and has exerted a healthful and fostering care over the other Divisions in the county.

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CHAPTER XI.

THE PRESENT POSITION OF THE TEMPERANCE CAUSE IN VARIOUS PARTS OF THE WORLD.

IRELAND.

Look at Ireland. Who has not felt deeply for poor, oppressed, suffering, degraded Ireland? Ever restless under oppression, but never prepared for liberty: always galling beneath the yoke, but never able to throw it off: with all her vitals on fire, and the poison of alcohol in all her veins: she had become the reproach of the world.

But, thank God! oppressed Ireland is being redeemed from the tyranny of Alcohol. A mighty wave of moral revolution is rolling over Ireland. Theobald Matthew, an obscure Franciscan friar, who was but little known beyond the limits of his own parish, with a few associates in the city of Cork, in 1838, commenced their benevolent movements among Erin's wearied sons and daughters. A little band of teetotalers constituted the germ of a mighty moral revolution. Within a few weeks, 76,000 at Limerick, 80,000 at Dublin, 50,000 at Gort, 12,000 at Tullow, and 50,000 at Wexford, received the solemn pledge of total abstinence. More than 6,000,000 of the population have rallied around the standard

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of temperance; and the warm-hearted Irishman, it is found, adheres to his pledge with a pertinacity unknown in any other part of the world. From careful calculations, founded upon extensive inquiry, it has been estimated that not more than one in five hundred has violated his pledge. This will give 12,000 backsliders out of the 6,000,000, and there will consequently remain still 5,988,000 teetotalers in that country: and supposing the population to be eight millions and a quarter, there are only 2,262,000 unpledged. The great work commenced at the south, and has gone on from Cape Clear to Belfast and Londonderry. Every part of the Island was reached and shaken by its power. The bands of unfortunate Ireland are now becoming like tow. Her sons have risen up to assert their rights, and demand their liberty. The dawn of a better day is bursting upon her. The morning star of her political salvation has ascended the horizon. The flag of Freedom must soon wave its folds in her clear sky—and her ransomed children strike up the lofty song of one of her sweetest bards—

"Erin, O Erin! thy winter is past—
The rose that lived through thee has blossomed at last."

ENGLAND.

The cause is onward in England.—Here the 400,000 teetotalers, of 1838, have increased to at least 1,200,000, including the Principality. The charge, that temperance leads to infidelity, has been

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promptly rebutted. Sixty-three ministers of the highest respectability have testified, that where it prevailed, there vice and crime have diminished: the sabbath is better observed, the house of God more frequented, and more souls converted.

PARLIAMENTARY REPORT.

In the session of 1834–5, a committee of Parliament was appointed, on motion of James Silk Buckingham, Esq., to inquire into the extent, causes, and consequences of intemperance; and to ascertain whether any legislative measures could be taken to prevent the continuance and spread of such a dreadful evil. This able committee was in session more than twenty days, and obtained answers from different persons brought before them, to upwards of four thousand questions. A lengthy report, consisting of six hundred octavo pages, was the result of this investigation. It was represented that the cause had progressed rapidly that year in England. It had reached the two extreme classes—the very rich, and the very poor: whereas, before, it had been confined to the middle classes.

The information with which this report abounds, was drawn from coroners, overseers of the poor, parish officers, and the whole class of persons to whose hands the law has entrusted the prevention or punishment of crime, the security of prisoners, the care of paupers, and the preservation of the peace and order of society in general. They came

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to the deliberate conclusion, that nine-tenths of the crime committed, with a like proportion of the poverty and misery which daily came under their observation, were to be traced to intemperance.

Mr. Buckingham stands next to Father Matthew, among the efficient friends of Temperance in the Old World.

As Mr. B. had been a great traveller, he was able from personal experience, and the strong light of contrast, to describe the effects of intoxicating drinks in a physical, as well as national point of view. In an address at Liverpool, he stated that in his travels both in the East and the West, in every kind of weather, wet and dry, hot and cold, he had never derived the slightest benefit from the use of ardent spirits. He had travelled through Egypt, Palestine, Mesopotamia, and Arabia; had resided six years in India, and had passed backwards and forwards on two journeys by land to that country. In all he had travelled thirty thousand miles at least by land; had visited the cities of Cairo, Damascus, Aleppo, Ispahan, &c., and had seen upwards of three millions of people. Of course he had opportunities to witness the different habits of men; and he could say, that he had never known an instance in which any human being was benefited, physically or morally, by the habitual use of intoxicating drinks of any description. Nor had he known it in use among any people, to whom it was not detrimental, in exact proportion to the quantity used. The finest race of men he had ever seen, was a tribe residing on the Himalaya mountains, in India. They came down to Cal-

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cutta, as athletæ, to show their skill in wrestling, boxing, throwing the quoit, and other games of strength. They were pitted against the strongest grenadiers and sailors that could be found; and in general, one of them was more than a match for three of their European adversaries thus selected. These men had never tasted any thing stronger than milk or water, from their youth upwards. He had himself traveled from Diarbekir to Bagdad (eight hundred miles) on horseback, in ten days, when the thermometer was 100° at sunrise, and 105° in the evening—drinking nothing but water, without injury.

SCOTLAND.

In Scotland the cause is in a flourishing condition.—It is estimated that there are upwards of 160,000 pledged teetotalers in Scotland. The consumption of spirits has here fallen from 6,620,826 gallons, which paid duty in the year 1836, to 5,922,958 gallons, in 1845. Besides the "Western Scottish Union," originated in 1838, and extensively circulating a monthly periodical, ("The Scottish Temperance Journal,") there is an active and useful association, entitled "The Scottish Temperance League," established early in 1845. The object of this association is to unite the whole temperance body of Scotland in one common league — to strengthen the cause by a concentration of means and efforts—and to stimulate local societies to increased exertion. It has a monthly periodical of

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large circulation, which has already accomplished incalculable good.

The report of the late General Assembly of the Scotch Free Church, on the state of religion, has most pointedly directed attention to intemperance—charging the ministers to simultaneously preach on the subject on the first sabbath in December; or failing in this, on the earliest convenient day thereafter.

FRANCE.

France—beautiful France! which has just burst into life as a republic—consuming her 700,000,000 of gallons of wine annually, and large quantities of other liquors—needs a temperance reformation. Ten years ago, Count Molé, then Minister for Foreign Affairs, sent to the committee of the American Temperance Union for a complete account of the temperance reform, that it might be introduced into France. It was promptly sent; but nothing was done. Louis Philippe preferred repairing palaces to men. The new provisional government say their object is to repair men; and perhaps this is just the time to pour in temperance tracts and publications, and give an impulse there to this great movement. Without temperance, she can never be a free and permanent republic.

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SWEDEN AND NORWAY.

In Sweden and Norway, in 1846, *there were four hundred and sixty temperance societies, embracing nearly one hundred and five thousand members.*—A Temperance Convention was held in the city of Stockholm, some time since, which sat three days, and was attended by two hundred and thirty delegates from different parts of Sweden and Norway; two from Germany, and four from America. The king and queen regularly attended the whole of the proceedings, and evinced much interest in the cause. The late king, Bernadotte, was a pledged member. His son, the present king, Oscar II., is the same; as is also the Prince Royal.

In Norway, where the first temperance society was established in 1844, and where drunkenness was on the increase, the government has appointed four travelling missionaries, to advocate the principle and form temperance societies.

According to the governmental returns in 1842, in Sweden, the number of distilleries had been reduced from 160,000 to 120,000. A system of distillation in small quantities pervades the whole country, and rests on the perverted idea, prevalent in almost every farmer's arrangements, that the refuse of the still is indispensable for his dairy; and this view, more than almost any thing else, continues the use of brandy in many parts of that country. In order to counteract this opinion, a little tract has been prepared, demonstrating the utter falsity of the idea,

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and showing that a loss is sustained by not substituting other food for cattle instead of the spirit-wash, the dregs of the still. Five thousand copies of this tract have been printed and put in circulation.

The laws relating to drunkenness are exceedingly severe in Sweden. For the *first* instance of intoxication, a man has to pay a fine of three dollars; for the *second*, six dollars; for the *third*, nine dollars, besides losing his right to vote—and the Sunday following he is fastened to a post near the church door. For the *fifth* offence, he is confined in the penitentiary six months; for the *sixth* offence, twelve months. The laws on this subject are read once every year from the pulpit.

GERMANY.

In Germany the movement is extending in some regions with great success. The Rev. Mr. Seling, of Osnabrück is advocating the principle with great zeal, and has enrolled seventy thousand persons in the different temperance societies in two years. There are fourteen hundred and twenty-six temperance societies in Germany, and 1,019,693 members enrolled.

In Upper Silesia, (Prussian Poland,) strenuous efforts are being made to extend this cause. On account of its intemperance, it has been styled the "Ireland of Germany;" but, happily, it gives promise of meriting the title, from its adoption of Irish temperance. It has found its Father Matthew, in

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the person of the Rev. Stephen Rezazawski, by whose exertion, chiefly, three hundred thousand grown up persons have been pledged to temperance.

In Holland, Prussia, and Russia, temperance societies are flourishing, and are making revolutions in character, which will prepare the people to be their own governors.

EAST INDIES.

The principle has made decided progress in the East Indies.—It is estimated that there are there five thousand teetotalers, chiefly European, and many of them British soldiers. The venerable Archdeacon Jeffreys edits the "Bombay Temperance Advocate," a valuable paper, and has rendered important aid to the cause in that part of the world.

From India, teetotalism has been carried into China, along with British troops; and into Siam, by an American soldier of Christ—a pioneer of the Gospel.

AFRICA.

In Africa, the good seed has been sown.—At the Cape of Good Hope, the principle is zealously advocated, and multitudes have signed the pledge. "We have temperance societies at each of our missionary stations," says a person writing from Africa, "and I believe there are very few of our people who do not conform to their rules. At Kat River there are fourteen hundred true teetotalers. At Liberia, *one-fifth* of the whole population are members of

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the temperance society. The governor of this colony advocates thoroughgoing temperance, as will be seen from the following extract from his message to the Legislature of the colony, under date Jan. 5th, 1846. He says:—"Permit me, gentlemen, to recommend to your consideration the propriety of increasing the restriction imposed on dealers in spirituous liquors. I am decidedly of opinion, that tippling shops in any community are *public nuisances*, and should be deemed so by law; and the sooner Liberia can rid herself of them, the better."

NEW SOUTH WALES.

In New South Wales, we hear encouraging reports. A neat temperance paper is published at Sydney, New South Wales, and is an able advocate of the cause. There were two years ago 10,000 pledged members. The population of the colony was 195,000; consequently every twentieth person was a teetotaler.

POLYNESIA.

In Polynesia, the cause of temperance was introduced at an early period. The missionaries here made vigorous efforts to resist the ravages of intemperance. Such was the effect of their efforts, that in Tahiti intoxicating liquors were forbidden by law from being imported, and no mercantile business whatever was transacted with any ship that carried them as an article of trade. This enactment was made at the suggestion of the Queen. When fram-

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ing a tariff, her government requested to know her will respecting the extent of duty to be imposed on intoxicating drinks. The Queen replied, "*Let the principles contained in the New Testament be the foundation of all your proceedings.*" They did so; and immediately enacted a law against trading with any vessel that brought ardent spirits. This was almost a prohibitory statute; for rum was almost the only intoxicating liquor in use. The invasion of the French, however, has produced appalling havoc.

SANDWICH ISLANDS.

In the Sandwich Islands, the temperance principle has made great progress. It has been patronized by the King and chiefs; and the sale of alcoholic beverages has been made a crime in the eye of the law. Two interesting temperance periodicals are published in the Sandwich Islands.

The following is the first pledge of the Sandwich Islanders:—

"1st. Not we to drink rum for pleasure;

2d. Not we to buy for property;

3d. Not we to make rum;

4th. Not we to *give* drink of rum to relatives, neighbours, or strangers, without the direction of the doctor not-drinking;

5th. Not we to give rum to a company during work, *for* their work."

The selling of rum was made a punishable offence, and whoever was detected in the practice was either

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confined in the "Fort," or condemned to hard labor on the public roads.

The French decree, forcing upon them their brandies and wines, at the cannon's mouth, has done immense mischief in retarding the glorious reform; but it is hoped that the arbitrary decree of Louis Philippe will soon be repealed.

CANADA.

In Canada there are about five hundred societies, embracing two hundred thousand members pledged to total abstinence. The single society of Toronto consists of not less than twenty-five hundred members, and has for its president one of the most distinguished statesmen and lawyers of North America —the Hon. R. B. Sullivan.

NOVA SCOTIA.

The following fact speaks well for the temperance spirit of Nova Scotia. The Halifax Herald says:— "The Spanish brig Beatriz arrived at this port lately from Porto Rico, with a cargo, consisting of one hundred and twenty-four hogsheads of molasses, one hundred and fifty-two hogsheads of sugar, and six pipes of old rum. The sugar and molasses sold— and sold well: the *rum*, however, could not command a price. It was at length offered at one shilling per gallon, in bond, which it could not obtain. An offer of it was then made for the payment of the duty on it, at which it was refused in the Halifax market: and yesterday the Beatriz sailed from this

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port, *taking back* to the West Indies the six pipes of rum which she had brought into this temperance place!"

NORTH AMERICAN INDIANS.

The aborigines of our country, the North American Indians, have had sufficient wisdom to see the propriety and importance of adopting temperance principles. The Cherokee Nation, some time since, enacted a statute for the suppression of the sale of ardent spirits within their territories.*— Twenty-four hundred of the natives of this tribe were enrolled on the temperance list. Alcohol has made dreadful havoc among the Indians. The hosts of Indian warriors have been swept away by this destroyer, like the grass of their own prairies, before the fire of the hunter. All along the extended borders of the Atlantic, their wigwam fires have been quenched; and the shrill war-whoop and the death song have been entirely hushed. The red man has

* The following is a copy of the Statute passed by the Legislature of the Cherokee Tribe:—

"*An Act prohibiting the vending of Intoxicating Liquors.*"

"Be it enacted by the National Council, that, from and after the first of January, 1842, the introduction and vending of ardent spirits in this nation shall be *unlawful;* and any and all persons are prohibited from selling or retailing spirituous liquors within the limits of the nation, under the penalty of having the same wasted or destroyed by any lawful officer or person authorized by the sheriff for that purpose.

TAH-LE-QUAH.

Cherokee Nation Oct. 25th, 1841."

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been driven from forest to forest, and from river to river, whilst the current of civilization, not unlike the gulf stream that knows no reflux, still bears upon his receding steps. Soon, unless temperance can save them, the Indian shall be known only in history: soon will the ploughshare have overturned all his forests, and his scattered bones lie bleaching on the plains!

But, when the last fires of the camp shall have died out—when the last noble chief shall have fallen —let the monument erected over his ashes bear upon its front the deep inscription, which all future generations may read: Here lies the dust of the mighty race, whom the hand of intemperance has brought down to an ignominious oblivion!

THE leaven of Temperance has been working in South America; and ten thousand persons have been pledged to total abstinence, within a short period, in the Dutch settlements, called British Guiana.

In Europe, America, Africa, Asia, Australia, and Polynesia, the fibrous roots of temperance are striking deep and wide, bringing into compact union the foundations of every country and nation — while round its mighty trunk, rally *fifteen millions* of people, of all tongues, colors, castes, and creeds!

The temperance movement is indeed a great work, in which the hand of God is distinctly seen. Hence of its success it may truly be said—"It is the Lord's doing, and is marvelous in our eyes."

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CHAPTER XII.

CAUSES OF THE RAPID PROGRESS OF THE TEMPERANCE REFORM.

UNQUESTIONABLY we are indebted not a little to that terrible scourge, the *Cholera*, for the wonderful progress of the temperance cause. It never failed to select as its first victims those who had been addicted to the inebriating cup. While sweeping through this land, in 1832, it opened the eyes of multitudes to the fact, that Alcohol prepares the system for the attacks of disease in general, and to this in particular. It seemed, indeed, not to discriminate very closely between the moderate drinker and the tippler; but it leveled them both in one common grave, and taught them both that they had been making war upon their systems. Says Dr. Bronson, of Albany,—"Intemperance in the use of distilled liquors has been a more productive cause of cholera than any other—and indeed than all others. Drunkards and tipplers have been searched out with such unerring certainty, as to show that the arrows of death have not been dealt out with indiscrimination. They see the bolts of destruction aimed at their heads, and every one calls himself a victim."

Dr. Bronson, writing from Montreal, says:—"Cholera has stood up here, as it has done everywhere,—the advocate of Temperance. It has

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pleaded most eloquently, and with tremendous effect. The disease has searched out the haunt of the drunkard, and has seldom left it, without bearing away its victim. Even *moderate* drinkers have been but little better off. Ardent spirits, in any shape, and in all quantities, have been highly detrimental."

Says the London Morning Herald:—"Intemperance is a qualification which it never overlooks. Often it has passed harmless over a wide population of temperate country people; and poured down, as an overflowing scourge, upon the drunkards of some distant town."

In Albany, N. Y., a careful investigation was made into the cases of those who died of the cholera, in 1832, over sixteen years of age; and the result—examined by nine physicians, members of the medical staff attached to the Board of Health in that city, and published under the signature of the Chancellor of the state—is as follows, viz.: number of deaths, 366: viz., intemperate, 140; free drinkers, 55; moderate drinkers, 131; strictly temperate, 5; members of temperance societies, 2. There were in that city more than five thousand members of temperance societies; and only two, not one in twenty-five hundred, fell by this disease, while it cut off more than one in fifty of the entire inhabitants of that city. A more conclusive evidence could scarcely be furnished of the affinity between alcohol and the cholera.

Thus, while the cholera was at the time a great evil, yet from the important lessons it taught, and the impulse it gave to the cause of temperance, it produced ultimately a greater moral good than evil to our country.

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Another thing which assisted in multiplying the trophies of temperance, was *the circulation of all kinds of temperance documents*, from the humble tract to the noble octavo volume. Some of the most eloquent productions to be found in any uninspired book have been called forth from some of our ablest men, in efforts to promote this cause. The advocacy of fifteen hundred newspapers, besides that of a great number of religious magazines, carries an immense influence, and keeps the subject before the public mind.

The Temperance cause has worked nobly its own press. At the head of it stands E. C. Delavan, Esq., of Albany, the able editor of the first temperance paper ever published, viz., "The Temperance Recorder." The first impression of this paper, consisting of twenty thousand copies, was gratuitously distributed, at the expense of one man, General S. Van Rensselaer. From the single city of Albany, twenty millions of temperance documents have been issued, to diffuse temperance principles, and rouse the mind of the nation.

Besides this, the temperance enterprise is very much indebted for its success *to the decided stand taken in its favor by a large number of ministers of the Gospel.* It is estimated that there are over twenty thousand ministers in America, pledged teetotalers. Many of them have preached ably and often on the subject, and have taken up collections to aid its operations. The great moral influence of their profession is brought to bear with all its weight against the evil of Intemperance.

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The Medical Profession, too, has worked nobly in this cause: about five thousand have signed documents for publication, setting forth the evils of using intoxicating drinks. In the city of Boston, out of eighty physicians, seventy-five have publicly testified that intoxicating liquors are *poisons.*

But Religion was the great element of power and success in the Temperance movement. This cause was the child of prayer, the offspring of love. God's spirit alone can give permanency and life to any scheme of philanthropy. God, and God alone, —the Almighty—he who overturneth the mountains and controls all the elements of nature, and binds the spirit—can destroy the terrible evil against which we are arrayed.—God smiled upon the temperance enterprise, and afforded his aid, and it went forward, achieving fresh and glorious victories. This was the secret of success; and on the Almighty arm is our hope for the ultimate and complete emancipation of our country and the world from Intemperance.

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CHAPTER XIII.

Sons of Temperance.

ORIGIN AND HISTORY OF THE ORDER.

THE next great change in the Temperance reform, was *the combination of the Sons of Temperance.* The friends of the Order believe that union, co-operation, and mutual countenance, tend to strength and efficiency in a good cause. To shield each other from the evils of intemperance—to afford mutual assistance in case of sickness—and to improve their characters as men, are among the laudable objects of the Order.

The Messrs. J. W. & I. J. Oliver, printers, in the city of New York, together with a few other active temperance men originated this movement. A printed circular was issued, inviting a number of persons to meet on Thursday, Sept. 29, 1842, at Teetotaler's Hall, to form a Division of the Sons of Temperance in New York. Sixteen persons met, pursuant to the call, and there organized New York Division, No. 1, of the Sons of Temperance. A constitution was presented and adopted, which is substantially the same that now governs subordinate divisions. At the next meeting, held on the 30th of September, a code of by-laws was adopted. A third meeting was held Oct. 7th, 1842, when the officers elect were duly

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installed. At subsequent meetings, a form of initiation was adopted, and also distinguishing badges of membership and office.

On the 28 of Oct. 1842, the regalia now worn by the Subordinate Divisions was adopted.

On the 2d of Dec. 1842, the following Address, designed to set forth the objects and advantages of the Order, was adopted and ordered to be published in the New York Organ—from which it was copied into most of the temperance papers in the United States.

"ADDRESS.

THE Grand Division of the Sons of Temperance, of the State of New York, would respectfully address you on the subject of the formation and design of their Order.

Believing the use of alcoholic liquids, as a beverage, to be the prolific source (directly or indirectly) of nearly all the ills that afflict the human family,—therefore, the first object of our institution is to check their blighting influence upon our fellow men, and disseminate by every laudable effort the blessings of Total Abstinence throughout our common country.

The Order of the Sons of Temperance, however, has three distinct objects in view, which are as declared in the Preamble of our Constitution—'To shield us from the evils of Intemperance; afford mutual assistance in case of sickness; and elevate our characters as men.'

The first is effectual through the instrumentality of the total abstinence pledge.

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The second, by the payment of a stated sum as an initiation fee, and a weekly due sufficient to enable us to pay a sick brother not less than $4 a week—$30 to his family or friends in case of his death, and $15 in case of the death of a brother's wife.

The third, by adopting such rules for our government, as are found best calculated to unite us as a band of brothers, laboring for each other's welfare.

The design contemplates permanent, systematic organization throughout the United States, divided into three classes, viz. — *Subordinate Divisions, State Divisions*, and a *National Division.*

Subordinate Divisions will meet weekly for the transaction of business, and shall be composed of such persons as may be found worthy. The officers are elected quarterly, and are as follows:—Worthy Patriarch, Worthy Associate, Recording Scribe, Financial Scribe, Treasurer, Conductor, Assistant Conductor, and Sentinel.

State Divisions will meet quarterly, and are composed of all the Past and Acting Worthy Patriarchs of Subordinate Divisions under their respective jurisdictions, and over which they shall exercise certain powers—the first officers are called Grand Worthy Patriarchs.

The National Division will meet annually, and will be composed of the Past and Acting Grand Worthy Patriarchs of the State Divisions; in this will be vested the supreme power of the Order. The Grand Division of the State of New York will exercise the powers of the National Division until such

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time as there shall be a sufficient number legally authorized to form the latter.

Our Order differs from other temperance organizations, inasmuch as we have certain forms and passwords, which are deemed essential to its welfare, and to guard against imposition. We would not, however, have any think that we design to interfere with, or oppose in the remotest degree, other organizations in the glorious cause of temperance: as full evidence of this, it is only necessary to state that the projectors, and a large majority of the members of our institution, are now, and ever hope to be, actively engaged in the great Washingtonian Reform, or some other branch of the noble work. But we find the necessity of closer union than the present organization affords, between men feeling the requirement of great effort and strong bonds of friendship, to be cemented by the ties of closer alliance and mutual benefit, to keep up and fully maintain an unrelaxed spirit of perseverance in the ennobling cause of human happiness in which we feel so deep an interest.

The Order of the Sons of Temperance is merely intended as another link in the chain, calculated, it is thought, from its peculiar construction, to bind those who may have been so unfortunate as to acquire the insatiate thirst for alcoholic drinks, more securely to the paths of rectitude and honor. Yet, we hope none will think our Order intended *only* to reform the intemperate;—we desire the strictly temperate to unite with us, that they may always remain so, and that the Order may receive the benefit of

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their influence; and we solicit the co-operation of the moderate or occasional drinker, that he may never become a drunkard!

Having thus briefly detailed the prominent characteristics of our Order, we would earnestly call the attention of the friends of temperance to the subject; and where approved, we recommend that early measures be taken to join with us, by obtaining *Charters* for opening new Divisions.

Arrangements will be made, by which brothers migrating may be transferred from one Division to another.

Believing as we do, that the Order of the Sons of Temperance will prove eminently useful in extending the blessings of Total Abstinence, Brotherly Love, and Mutual Aid, we sincerely hope to see branches immediately formed in all parts of the United States."

FIRST GRAND DIVISION.

A GRAND DIVISION, composed of Delegates from Subordinate Divisions, was convened and organized in Concert Hall, N. Y., Jan. 9th, 1843. The annual meeting of the Grand Division of New York was held in Oct. 1843, and then had under its care nineteen Subordinate Divisions, containing fourteen hundred and ninety-nine members.

During the year 1844, charters were granted for the following Grand or State Divisions, viz.—On the 8th of Jan. 1844, for the State of New Jersey. On the 5th of Feb. 1844, for the State of Maryland

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On the 22d of April, 1844, a charter for the Grand Division of Pennsylvania. On the 29th of April, 1844, a charter for the Grand Division of Connecticut: all of which were duly organized by G. W. P. Oliver.

On the 10th of June, 1844, a charter was granted for the State of Massachusetts; and another for the District of Columbia—which were duly organized.

ORGANIZATION OF THE NATIONAL DIVISION.

SEVEN Grand Divisions, for six states and one territory, were represented in a meeting held in Columbian Hall, in the city of New York, June 17th, 1844, for the organization of the National Division of the Sons of Temperance,—which was to be the highest source of power for the Order, and to have under its supervision all the Grand and Subordinate Divisions not connected with some Grand Division.

At this first meeting of the National Division, J. W. Oliver presented a part of the form of initiation now in use, and stated that it had been written by James Nack, a deaf and dumb gentleman. A committee, consisting of Messrs. Oliver, P. S. White, and others, was appointed to revise the ceremonies. With the assistance of Mr. Nack, who wrote all the blank verse used in the ceremonies, the present Blue Book was completed.

On the 29th of April, 1845, the Grand Division of Virginia was instituted at Richmond, by Robert

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Neilson, P. G. W. P. of Md.; and on the 16th of April, the Grand Division of Maine was instituted at Augusta; and on the 11th of May, the Grand Division of Ohio was instituted, at Cincinnati, by G. W. P. White.

The Second Session of the National Division was held at the Hall of the Sons of Temperance, in the city of New York, on the 11th of June, 1845. The Order now consisted of 10 Grand Divisions, 194 Subordinate Divisions, and over 17,000 members.

At this meeting, the National Division adopted the following preamble and resolution, to wit.—

"*Whereas*, the Order of the Sons of Temperance was one of the legitimate results of the redeeming Washingtonian movement; and whereas, in order to secure the success of sober principles, much depends on the public agitation of the subject, therefore be it

Resolved, that the National Division of the Sons of Temperance of the United States recommend their brethren throughout the country, to support public temperance meetings."

The Grand Division of the State of Delaware was organized at Wilmington, Jan. 29th, 1846; that of Indiana, May 2d, 1846; that of Tennessee, on the 26th of May, 1846.

The first National Jubilee of the Order took place in the city of New York, June 9th, 1846. At one o'clock the line was formed by M. W. Marshal T. B. Florence of Pennsylvania. The city was thronged in all directions. Triumphal arches were erected in various places. It is estimated that not less than

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10,000 Sons were in the procession.—They were welcomed with the cheers of sober men, and the waving of handkerchiefs from fair ladies. On their arrival at the Park, it is estimated that 30,000 people had assembled to listen to appropriate addresses.

Another triumphal Jubilee came off in Philadelphia on the 15th of June, 1847. The number that formed in the procession was considerably larger than that of New York.

The third annual session of the National Division was held in New York, on the 10th of June, 1846. The accessions during the preceding year had been, 3 Grand Divisions, 456 Subordinate Divisions, and 23,000 members.

Between July 1846 and May 1847, the following Grand Divisions were organized and commenced their career—viz., that of North Carolina, Kentucky, Georgia, Illinois, New Hampshire, Rhode Island, Michigan, Missouri, and Louisiana.

The fourth annual session of the National Division was held at the Sons of Temperance Hall, Library St., Philadelphia, commencing June 16th, 1847.

The National Division had at this time under its care, 21 Grand Divisions, 1300 Subordinate Divisions, and nearly 100,000 members.

The Order received, as initiation fees and dues, during the past year $176,614,64. And it paid out for benefits, $48,452,02: and had still in fund, for beneficial and other purposes, $73,201,46.

The fifth annual session of the National Division, was held in Egyptian Saloon, Baltimore, June 20th, 1848.

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"The Order of the Sons of Temperance bases its vast success on organization. Individual Temperance is well for an individual, having a selfish security in view. To the promotion of great general temperance results, the association of individuals is necessary; but their thorough, rapid, and lasting achievements can only be accomplished by the combination of the two, and the further and complete development of association in a perfect organization. Thus the cause has moved on—individual temperance first, associations next, and *organizations now*. The Order of the Sons of Temperance, therefore, naturally stands, (and must so continue, if true to its great principles,) the head and front of the Temperance movement.—Yet, although we claim it to be the best condition of Temperance, we by no means wish to disparage the other great means, out of which not only Temperance has continually progressed, but even the Order itself has originated, and still derives much of its *strength:* all are good; all equally necessary; and all meritorious component parts of what should ever be considered one great, common and important *whole.*

"Several of the most important states have not yet sent on their returns. The vital statistics of the Order possess the highest degree of interest, and speak more eloquently than any words, the great advantage of *Total Abstinence* from intoxicating drinks to the physical health and preservation of human life. Out of 50,000 members, so far as reported, (from June 1846 to June 1847,) we have lost by death, as appears by returns sent in to Grand

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Divisons, but 240—being not quite half per cent., or less than five in a thousand. When we consider that, in order to save our fellow men, we freely receive into our organizafion those given to intoxication, with systems weakened and rendered impure by that unfortunate vice, this proportion will be justly looked on as furnishing one of the most irresistible arguments in favor of temperance, and by comparison with vital statistics at large, of the physical evil of the use of intoxicating beverages.

"From every part of the country, we have the most cheering information, as to the present condition and future prospects of the Order. Its good results have been apparent in a thousand forms. Men rescued from drunkenness; husbands restored to their wives, and fathers to their children, sons to their parents, brothers to sisters, citizens to their country, and souls to the mild and holy and important influences of religion every where grace its course, and attest that men, women, the country, God and the angels smile upon our Order."

The following extract from the report of the committee on the state of the Order, presented at the Fifth Annual Session of the National Division, affords gratifying evidence of the rapid progress of the Order:—

"The merest glance at the statistics of its progress, is inspiring as a prophet's end. In Sept. 1842, sixteen men stood over its cradle.—How little could they have dreamed that the little one should so soon become a strong nation. A year later, at the first annual session of the Grand Division of New York,

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there were 19 Subordinate Divisions, enclosing a membership of 1,499. Six months from this date, the National Division was organized, June 17th, 1844, with a jurisdiction over six Grand Divisions, and 71 Subordinate Divisions, with nearly 6000 members; tripling the number reported in October previous. The second annual session of this body presented an aggregate of 10 Grand Divisions, 194 Subordinates, and 17,000 members, again tripling our numbers. The third annual session gave us a sum total of 14 Grand Divisions, 650 Subordinate Divisions, and a membership of over 40,000; the number of our Subordinate Divisions more than tripled, and 23,000 added to those within our covenant. At the fourth annual session, the National Division found under its care 21 Grand Divisions, 1300 Subordinate Divisions, and not far from a hundred thousand members. And this day, at our fifth session, we may reckon up not less than 30 Grand Divisions, with 2800 Subordinate Divisions, and 160,000 members. The history of any association in the annals of time may be safely challenged to match a progress like this. And which of us does not feel like congratulating himself upon the character of those with whom, beneath our banners, he stands associated. The profession of medicine, the bar, the pulpit, the university, the first walks of mercantile life and the mechanic arts, and the stainless yeomanry of the plough, have poured in their volunteers to swell our ranks. In the past history and working of the Order, and in the prosperity now shining upon its path, we read a promise for the

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future in the fulfilment of which we shall rest from our labors, our issues won. And this Institution, begun in such feebleness, and sustained amid such hostility and prejudice, shall become like the Banyan tree of India,—springing on this soil, its branches shall take root in all lands, and under its shade the kindreds of the earth shall repose."

"Another band is reared to stand
Among the brave array,
Before whose might, though hard the fight,
Intemp'rance dies away;
Our glorious plan to rescue man
From sorrow, vice, and shame,
Still gathers strength, until at length
It will the world reclaim."

PRINCIPLES AND PECULIARITIES OF THE ORDER.

THE Constitution and By-laws of the National, Grand, and Subordinate Divisions of the Sons of Temperance, have been published and widely circulated. They furnish a true exhibition of the design of this important organization.

The National Division is the head of the Order, and possesses jurisdiction over the whole organization. It has the power of establishing rites, ceremonies, usages, constitutions of government, and Grand Divisions; and of deciding all matters constitutionally brought before it.

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For alledged grievances and wrongs in Subordinate Divisions, recourse can be had to its Grand Division. But if a Subordinate Division is not satisfied with the action of a Grand Division, an appeal can be taken to the National Division; and thus the moral power of the whole Order can be brought out for the defence or condemnation of any Subordinate Division.

The fundamental principle of the Order is in the following Article, which is agreed to when one is admitted a member of a Subordinate Division:—"No brother shall make, buy, sell, or use, as a beverage, any spirituous or malt liquors, wine or cider." The National Division unanimously adopted the following resolution, explanatory of the pledge, at its third annual session, viz.: "Resolved, that the National Division hereby declare that the true intent and meaning of the pledge is to prohibit the manufacture, purchase, sale and use of all alcoholic or intoxicating liquors as a beverage, whether enumerated by name in the pledge or not." In further explanation of the pledge, it was resolved by the National Division "that no person acting as salesman for a dealer in the above-named articles, (spirituous liquors,) and disposing of the same to be used as a beverage, can remain a member of the Order."—See Journal of Proceedings of National Division at Fourth Annual Session, p. 67.

No Son of Temperance is allowed to buy any intoxicating liquor for the accommodation of a customer.

Agents of the law, sheriffs, constables, and executors, in the performance of their official functions,

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are not included in the general rules relating to Art. II. of Constitution for Subordinate Divisions.

If spirituous liquors or wines be used for a religious rite, or for medicinal or chemical purposes, it would not be a violation of the pledge.

Any male over eighteen years of age, who sustains a fair moral character, may become a Son of Temperance, by making application, and complying with the provisions of our Constitution. He may be deprived of membership for a violatian of his pledge, for immoral or improper conduct, or for not complying with our rules.

The initiation fee in most Divisions is $3 or $4; and the weekly dues, the small sum of 6¼ cts. The money arising from initiations and taxes constitutes a fund and permanent income, from which each member is entitled to a stipulated sum per week, during sickness; and in the event of the death of a member, a stipulated sum is appropriated to defray the funeral expenses. Brethren are also to be faithfully visited during sickness, and their wants provided for.

How cheering is it in an hour of sadness and woe to be surrounded by brothers, to whom in better days we had pledged "Love, Purity, and Fidelity," and who bring with them the healing balm of relief, to soothe our woes and to allay our anguish: who come with sympathizing hearts to weep over our misfortunes—to bind up our wounds, and to comfort us with the sweet tones of friendship.

Most of the Divisions have a Chaplain, whose duty it is to open the meeting with an appropriate

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prayer, and often to read a select portion of Scripture.

One great design of the Order is to reclaim inebriates; and to throw all the safeguards we can around our members. Every meeting night the question is asked—"*Has any brother violated his pledge?*" If any member knows of a brother who has violated his pledge, he is bound to report him to the Division, or pay a fine of $1 for his neglect. A strict watch is thus kept over members, and, as a violation of the pledge results in the exclusion of a member, a strong motive is thus presented for fidelity.

"Love Purity and Fidelity" is the motto of the Order of the Sons of Temperance. Love to God and universal love to mankind is inculcated; *purity* of purpose to carry out the great objects for which the institution was founded; and *fidelity* to all our obligations.

Temperance and *Benevolence* are also two great principles of our Order.

Truth, *Virtue* and *Honor* are also principles which should ever adorn the character of a Son of Temperance.

These are some of the principles which the Son of Temperance should observe and reduce to practice.

To remind the Son of Temperance of the principles of the Order, and to impress them on his mind, certain emblems have been adopted. The *Red*, the *White*, and the *Blue*, are the colors of the Order worn on the Regalia, and are symbols of Love, Purity, and Fidelity.

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"The formation and existence of the Order of the Sons of Temperance is now a part of the history of the nineteenth century; the eyes of the world are directed towards it. By its friends it is regarded as the strongest and mightiest lever ever yet employed in the great Temperance Reform. By its enemies it is viewed with trembling and awe, lest in its triumphal progress, they, their miserable prejudices, and the traffic in alcoholic beverages, shall all be crushed as stubble into the very earth. In view of these capabilities, let us originate and carry out some combined plan of operation, by which every sister town, city, and state in this great Union, shall at one and the same time rise and declare in the fulness of a ripe determination,—that we will not any longer be laden *against our wills* with a burden so *weighty*, a curse so *deadly*, an epidemic so *fatal, putrescent*, and *nauseous*, as is *Intemperence*. Let us do this unflinchingly; and by such an exhibition of our moral and mental strength, the triumphs of Temperance will be gloriously and effectively hastened."

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CHAPTER XIV.

Sons of Temperance.

OBJECTIONS REFUTED.

VARIOUS objections are raised against the Sons of Temperance, the principal part of which it is believed originate from mistaken views of the nature and design of the organization. I have no doubt many good men are sincere in their objections, and think they discover great evils in the system. Any good system will suffer no injury from a careful scrutiny into the principles on which it is based.

A lady, who had been for many years a great lover and diligent reader of the Bible, lately borrowed of a friend "Faber's Difficulties of Infidelity;" and on returning the book, she said, "Doctor, I love my Bible more than ever." I have no doubt but that we, after examining every objection, shall see cause to love our Order better!

1. It has been made an objection to the Order, *that it has thrown difficulties in the way of the further efforts of the temperance reformers under the old organizations;* and it is insinuated that the Sons of Temperance, as such, are bound to stand aloof from all participation with efforts in other departments of the great Temperance enterprise.

It is almost unnecessary for me to say, that this

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objection cannot be maintained in truth against the Order. That particular individuals in the Order might desire to abridge the privileges of members, in the way just indicated, is possible; but this is not the spirit of the fraternity. On the contrary, the reception of one into the Order of the Sons of Temperance, so far from being intended to prohibit active co-operation in any plan that may seem calculated to advance the common cause of Total Abstinence, and add to its true votaries, will be found to facilitate and encourage such co-operation. A true Son of Temperance will stand ready with heart and hand, to assist in reclaiming all the victims of intemperance that come within his influence, whether they become Sons of Temperance or not; and he will rejoice in the success of all wise efforts to promote the temperance cause.

The Sons of Temperance feel that they are indebted for their prosperity in no small degree to that noble band of pioneers in the temperance cause, who spent years in diffusing light and truth upon this subject, in the face of rude and violent prejudice and opposition—amid peculiar trials and discouragements—but who, nerved by a strong sense of duty, persevered in their great work, and prepared the way for the brilliant achievements of the *Washingtonian movement*—and, eventually, of the *Order of the Sons of Temperance;* and they feel that a great work is yet to be accomplished by the old organizations. There are diversities of gifts and different modes of action—but the same spirit. The National Division, at its fourth annual session fur-

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nishes the following decisive testimony in reference to the very point now under consideration. It says —"The Sons of Temperance sympathize deeply with every *other* effort to promote this cause, and entertain no feelings of jealousy or hostility towards the other great departments of the temperance enterprise. On the contrary, the National Division desire, and urge upon all the members of the Order, to take a prominent part in the *out-door* or *public efforts* to advance the principles of total abstinence from all intoxicating drinks. They believe that united action will thus greatly promote the universal triumph of Temperance, Benevolence, and Brotherly Love." (Report on the state of the Order, p. 45 of Journal of Fourth Session of the National Division.)

2. A second objection to the Order is, *that oaths or pledges are taken by members when they are admitted.*—In reply to this, I would say, that not a single oath is administered to a Son of Temperance; and before he pledges his word of honor as a man, he is assured, by the presiding officer and others, that nothing will be demanded of him which will conflict with his duty and liberty as a man—that there will be no interference with his *political* or *religious* opinions, be they what they may.

3. Another objection to our Order is, *that we are selfish in our charities, and that assistance is afforded only to members.* In a word, a man must *pay* for our charity in order to obtain it.—

But, I ask, is this true? Must a man pay for our charity in order to obtain it? This we deny. That our members—and of all beneficial institutions—are

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entitled to certain benefits in case of sickness, which cannot be demanded unless paid for, is readily admitted. But these are not our *charities*. These are *rights*, secured by the constitution on principles of justice, and not charities.

Wherein, then, does our charity consist?—It consists in the appropriations made from our treasury to our own distressed members, over and above their claims, and to other persons not united to us, on whom we may be disposed to bestow it. It consists in visiting the sick, and in providing for their necessities—in burying the dead—in educating the orphan, and in contributing to the relief of the widow and the children of distress.

But some one may say, "Why not bestow your benefits on *all?* Why confine them to your *members?* Why not help *every applicant?*" To this it may be replied, for the very good reason that we have not adequate *means*. Give us the means to help *everybody* who may need assistance, and we will cheerfully do it. But, as we have not the ability to help *all*, we must first help *our own members*, and those who help to make up our funds. Our resources would very soon be exhausted, if *all* are to be equally entitled to draw from our funds, whether they contribute any thing or not. If we cannot help *all*, we will help as many as we can. If we see twelve men drowning, and it is in our power to save *six*, and *but six*, we will not stand by, and fold up our arms, and see the *six* perish that we *can* save, under the pretext that because we cannot save *all* we will save *none*.

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4. Some object to the Order, *on account of the badges and collars that are worn by the members.*—These things certainly are not matters of any very great importance. A *blue* silk velvet collar, distinguishes a member of the National Division,—and a *red* collar of the same material, a member of some Grand Division,—and a *white* linen collar, a member of a Subordinate Division. The poets and florists have regarded the *blue* as an emblem of fidelity, and the *red* as a token of love, and the *white* as an emblem of purity. We have therefore combined the colors of *white red* and *blue* in our rosette, appended to a collar of each Division, to remind every member of his obligations to Love, Purity, and Fidelity.

The Son of Temperance, by wearing these emblems, makes a solemn profession of the principles of Temperance, and declares his intention to act in conformity with them. Doubtless multitudes will concur in the following sentiment expressed by a distinguished Son of Temperance:—

"For our part, we would rather wear the star of Temperance, than the star any queen could bestow for the picking up a garter: we would rather wear the badge of a valiant soldier against Alcohol, than any badge which should signify that we fought bravely under Napoleon, or conquered a fleet at the mouth of the Nile."

The regalia is merely a badge of office or membership, and is not designed to indicate that we have any titled nobility, or that we wish to encourage any thing like kingcraft or titled distinctions.

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Every thing in the Order seems to favor simple republicanism; and the idea is kept up in all the ceremonies, that—

> "The deepest in feeling is highest in rank—
> The freest is first in the land;
> And Nature's own nobleman, friendly and frank,
> Is a man with his heart in his hand."

The titles are equally free from censure. The title of Worthy Patriarch signifies no more than the presiding officer of the meeting—the same as chairman, moderator, or president. It is the duty of all alike to preserve order, and the one has no more authority than the other.

5. Another objection is, *that the Order is made a substitute for religion.*—The assertion is entirely unfounded. It is not claimed by any intelligent Son of Temperance to be a substitute for the Church, or for religion. The Order is a voluntary institution, whose object is to combine men of every profession, class, and sect, to co-operate together for the overthrow of a great national evil. It is a charitable institution; and its principles harmonize with the Gospel. This is needed for a distinct sphere of operations, as other benevolent associations are needed. Benevolent associations are indeed the peculiar glory of the age in which we live, and are doing a noble work, not as *substitutes* for the Church, nor as hostile to her great designs of mercy, but as *auxiliaries.* What millions will have occasion to bless God for the missionary enterprise! carrying salvation as it is on the wings of every wind

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to the ends of the earth. Similar in design, is the Sabbath-school cause—moulding the plastic minds of the rising generation to pure and virtuous thoughts, and leading them to God and religion. Such also is the American Bible Society, whose design is to scatter the Word of the Lord among all people.—Among the great benevolent causes of the age, the Temperance cause stands prominent. Here is a cause, which aims at the extinction of one of the greatest evils which afflict the race. Here is a cause, in which the *christian*, the *moralist*, and the *man of the world* can meet and labor together. It is an enterprise which calls with peculiar force to the Christian for exertion, as it began with religious men—and unless sustained by the religious principle, cannot flourish. Still, it is receiving efficient aid from multitudes who are not professedly religious men.

But it may still be asked—Is not the Church amply sufficient to answer all the purposes of this department of the temperance enterprise? To this we may reply, that if all men were true Christians, and members of the Church, there would indeed be no necessity for temperance organizations. But all men are not members of Christian churches; and there are many professedly Christian churches that take little interest in the cause of Temperance. There is a large class of persons who are entirely unconnected with any religious society, and the evil of Intemperance is so great and wide spread, that experience teaches us, that in order to check its progress and ultimately remove it, there is an abso-

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lute necessity for combinations, which embrace men of every sect, profession, and political party. Men associate and *combine* together for almost every great object. They associate for purposes of state and for purposes of church—for charity, for literature, for mercantile, mechanical, scientific, and agricultural purposes. And while the Church, in its different branches, is the greatest and firmest supporter of the great interests of virtue and humanity; and while we do not desire the Church to *relax* her efforts, but to *extend* them, in the great Temperance enterprise; yet, as many will not come into any church, or unite with any church action, why may we not, if Christians, relax a little from our ecclesiastical dignity, and unite with moral men of *all* religions, and of *no particular* religion, in specific action against Intemperance?

6. But there is another objection,—regarded by some as the great objection,—*it is the alledged secrecy of the Order.*—In regard to this objection, I would say that, in the objectionable sense in which the word is used, we are *not a secret* society. The *existence* of the Order is no secret; and we declare to the world our object, our principles, our meetings, our numbers, our success, our future plans, and the state of our finances. We make our conditions of membership easy, and invite all men of fair character to join our ranks.

There are a few things designed for the security of the Order, and to prevent imposition, which we do not consider it expedient to divulge. We have some forms of admission to a Division, and ceremo-

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nies in the installation of officers. We have a *signal* for entering a Division room, and a *salutation* on entering. In the Grand Division there is a *yearly pass-word*—and in each Subordinate Division a *quarterly pass-word* and *explanation*—by which a Son of Temperance can gain admission to any Division in the United States, to which these verbal keys belong. This pass-word answers, practically, the same purpose as a key or bolt in the outside door of a man's house, which can be easily changed or turned so as to prevent the intrusion of unwelcome visitors: an innocent, though convenient little instrument.

The form of initiation is also, from prudential considerations, a *private matter.* It is not a mere useless mechanical ceremony. It has importance and influence—is in good taste, and harmonizes with the purest principles of morality and religion. The candidate has portrayed before him the evils that flow from the use of alcohol; and has weighty motives and considerations urged on his mind, in an impressive manner, to lead him to put forth his influence to benefit others,

"And warn his fellow man from error's path."

He pledges himself neither to make, buy, sell, nor use as a beverage, any spirituous or malt liquors, wine or cider—to observe the Constitution—to promote the harmony, and advance the interests of the Order. He is exhorted to pursue a life of moral purity and integrity—to be courteous, and ready to assist the afflicted.

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And if a brother violate his pledge, and is censured or expelled, this is a private matter; and no member has a right to go and proclaim his faults before the world. And does not this coincide with the teachings of the Redeemer, where he says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Matt. xviii. 15.

And if a brother is in distress, and we afford him relief, or extend to him the hand of charity, this is a *private matter*, which is not to be blazoned abroad. And this, too, is in accordance with the instructions of the great Teacher, where he says, "But when thou doest alms, let not thy left hand know what thy right hand doeth." Matt. vi. 3.

Even prudence dictates that there are many things in every association which should not be retailed abroad in the street, or in public places.

A *secret society*, properly speaking, is a society, the *existence* of which is a secret to all but its members. Against *such* societies, and *all others*, whose designs are hostile to virtue and religion, all true Sons of Temperance will protest. Such societies are dangerous. Of this character was that formed by Brutus and his associates against Cæsar: of Guy Fawkes, for the secret destruction of King James I. and the English Parliament: of the banditti who infested the mountain passes in the South of Europe, whose members frequently mingled unsuspected among the peasants of the country, and the artizans, and even the nobles of the city. From such combinations may we ever be delivered.

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In contradistinction from all such, the Sons of Temperance are an epistle that may be "known and read of all men"—fruitful in benevolent deeds. Our *secrecy* is adopted for the simple object of avoiding imposition; or that we may tell a brother who comes from abroad from an imposter.

Men who declaim so warmly against any privacy in the Order, are inconsistent, and condemn in *others* what they justify in *themselves.* The merchant has his secret marks; the senate its secret sessions; the ecclesiastical judicatory its private meetings; the jury its retired secret room for preparing its verdict; the judge his secret interchange of opinions in banc. Washington's army had its outside sentinels, passwords, signs and countersigns, and other private matters.

In fact, look where you will, and you find secrecy. It is written upon the wonderful mechanism and laws of nature. There is secret mystery in the construction and organization of our bodies. Can you fathom the secret mysteries connected with the growth and development of a single spear of grass? Can you tell me how the air we breathe is put in motion, and made at one time to assume the form of the furious whirlwind, that prostrates towns and forests in its desolating progress, and then is hushed to the gentle zephyr, that scarcely ruffles the surface of the glassy lake?

Who but the Omniscient can read the human heart, and develop its hidden emotions? Would you rudely enter the private, social circle, and pro-

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claim before the public the wounded pride, disappointed hopes, misguided affection, and all the charities of wedded love?—Then place sentinels around everything—establish a universal *espoinage* —and declare an open war with nature.

OTHER AFFILIATED ORGANIZATIONS.

DAUGHTERS OF TEMPERANCE.

In addition to the Order of the Sons of Temperance, there have been instituted various Unions of the Daughters of Temperance—based on substantially the same principles as the Order of the Sons of Temperance. These Unions are scattered throughout more than half of the United States, and their numbers are rapidly increasing: and it is evident that woman's hand, and woman's heart, are with us in our noble and glorious work of staying the desolating plague of Intemperance.

CADETS OF TEMPERANCE.

The organization of the "Cadets of Temperance" is a movement designed to enlist the youth of the country in the cause of Temperance. Its aim is to spread the healing truths of Temperance before the minds of the boys of the nation—to form youthful

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missionaries, who, instructed in the section rooms under the above title, will go into the school rooms, the family circles, the play grounds, and the various walks of life, exhibiting by *example* the happy results of sobriety,—and by *precept* the great evils of intemperance.

It is proposed, also, in these nurseries, to have a young army properly trained, to take the places of the present actors in this cause, when they shall have retired from the scenes of this life; and to save the young from ever realizing in themselves the direful consequences of intemperance. The movement itself originated with Oliver Williams, an intelligent lad of thirteen years of age, residing in the village of Craneville, Lehigh county, Pennsylvania. But nothing like a regular well defined system had been established, until December 6th, 1846, when Wyndham H. Stokes, of Germantown, Pa.,—one of the most earnest and philanthropic friends of temperance, and now the G. W. P. of the Grand Division of Pa.,—projected and gave form to an Order adapted to this purpose; and with great effort and labor arranged appropriate forms and ceremonies, and a constitution. Shortly after, he initiated a number of the youth of the place into its principles, and founded THE FIRST SECTION OF THE ORDER OF CADETS OF TEMPERANCE.

To E. F. Bleck, Esq., of Bethlehem, Pa., a devoted friend of the cause, is also due a part of the historic honor of having assisted in moulding the juvenile attempt into shape and consistency.

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Shortly after the condensation of this movement into its present form, the amiable, accomplished, and disinterested friend of temperance, Robert M. Foust, Esq., of Philadelphia, gave attention to this subject; "and seeing in the incipient movement the germ of a great good to society, immediately laid hold of the enterprise, and succeeded in introducing it into the city of Philadelphia."

Each Section is under the guardianship of three responsible and capable members of the Order of the Sons of Temperance, one of whom, called the Worthy Patron, is annually elected by the Section; he appoints the two others, who are called Worthy Deputies, to assist him in the discharge of his duties. These gentlemen have the entire supervision of the Section. They instruct the officers in their duties, expound the constitution and by-laws, administer obligations, conduct trials, and decide questions of order and discipline. The W. P's. and W. D's. of the Sections, after ten Subordinate Sections are organized, form a Grand Section in each state—to seats in which, none but the above named officers are eligible. Its presiding officer is named the Grand Patron. The Grand Sections exercise control over all the Subordinate Sections in the states where located; and these in their turn are subject to a National Section, yet to be instituted, which will be the head of the Order in the United States. There are ten other officers elected quarterly in each Section, from among the Cadets, by whom the business of the stated meetings and of committees is attended

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to. Each candidate, on entering the Order, pays a small fee for membership, and a weekly sum thereafter, from which the current expenses of the quarter are defrayed. Every thing is arranged on principles of good taste, so as to improve the habits and manners, and elevate the understandings of the youth.

Since the commencement of this Order in 1846, it has been introduced into nearly all the states of the Union. Four Grand Sections have been instituted. There are nearly 300 Subordinate Sections in the United States, seventy of which are in Pennsylvania, involving a membership of between 8,000 and 9,000 youth!

Pennsylvania, as she projected the movement, has occupied the position of Head of the Order, and will continue to do so until the institution of a National Division.

Among those who have been distinguished in efforts to promote this department of the temperance cause in Philadelphia, I may name Robert M. Foust, Esq., the late efficient Grand Patron, from whose published statement I gathered some of the preceding facts; William J. Mullen, Esq., who with great benevolence and zeal has exerted himself to promote its best interests; Dr. F. A. Fickardt, M. W. S. of the National Division, who with great talent and industry has applied himself to the advancement of the temperance cause in all its departments; the Rev. John Chambers, a most eloquent and uncompromising enemy to Intemperance, and devoted friend of the temperance movement; S. J. Pickands, Esq.,

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the present able Grand Scribe; P. S. White, Esq., P. M. W. P. of the National Division, who in the discharge of his duties has traversed large and interesting portions of our own country, and in the spirit of this reform disclaiming all national landmarks, has invaded even the British Provinces, in the work of Love, Purity, and Fidelity;—and many others.—May their fondest anticipations of public utility from this movement be more than realized. Relying upon Jehovah for strength and wisdom, may they assist essentially in reclaiming the moral wastes of earth, that they may yet bloom as the garden of God.

JUVENILE SISTERS OF TEMPERANCE.

On the same principles as the Order of Cadets, with some little variation, to adapt it to the sex, an organization has been formed for little girls under the age of fifteen years, styled the "Juvenile Sisters of Temperance."

This organization was projected and reduced to system by the present amiable and devoted Grand Scribe of Pennsylvania, S. J. Pickands, Esq., who speaks of it in the following terms:—

"No person, we are persuaded, could look on their gentle bands—robed in their chaste and classic blue girdles, their countenances beaming with delight at their interesting and pleasing ceremonies, redolent

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of the benevolence and purity of their good cause—without sentiments of the most unalloyed satisfaction. Scenes like these need but to be witnessed, to command from every parent, and friend of humanity and temperance, the most unqualified approbation." May our nation be ennobled and blessed by these gems and flowers.

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CHAPTER XV.

THE PRESENT DEMANDS OF THE TEMPERANCE REFORM.

PROGRESS is the law in every great reform. In the temperance reform, as we go on, changes occur, progress is made, which require a modification in reference to our mode of operations. Let us look, then, at the present aspects of this cause, and learn what is required of us in connection with it at this time.

1. Look at the present aspects of society. There seem now to be *special efforts making to elevate the masses in the scale of intelligence and virtue.* A necessary prerequisite in this great work, is temperance.—All other means will prove abortive, without this. Man will not rise intellectually and morally, but sink, while he indulges in strong drink.

The various famines and revolutions in Europe, are bringing great numbers of immigrants to this asylum for the oppressed, who are unacquainted with temperance principles, and will not fall into our ranks, without much exertion on the part of the friends of our cause.

The late war with a sister republic, has initiated multitudes of young men into all the mysteries and abominations of intemperance, who have re-

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turned to diffuse the poison of their principles through the community.

In some places *there has been a great reaction, in reference to the work among reformed inebriates.* Many have returned again to their old habits; and so many have fallen, that the faith of good men in the efficacy of the movement has been shaken.

The efforts of some able men, *to prove the unconstitutionality of the laws that prohibit the sale of alcoholic beverages,* and the repeal of such laws in some cases when they had been enacted, has caused a temporary triumph of the opponents of our cause.

The state of New York, after condemning the licensed traffic by a majority of 68,000 votes, has again bowed to the tyranny of Alcohol,—and the vender pursues his business unmolested. In the state of Vermont, a majority of 8,000 of her hardy sons had said—"Let us strike for liberty;" but at a second election, she had an even balance. In Pennsylvania and Delaware, the judges of our courts have come under the rum influence, and pronounced the laws enacted against the traffic unconstitutional.

Other states, again, have done nobly, and have acted upon principles of true philanthropy. Maine holds on to her integrity, and shuts out the traffic. Rhode Island has resolved to be free. Ohio and the enterprising states of the West are shaking off this vampire, that is sucking out their life blood.

Too much reliance has been placed by some on organizations. Organizations are needed, and

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are good in their place. But if the heart be placed on the *organization*—if *that* be the idol—and if we suppose there is any talismanic power in *that*, independent of the great principles of the cause, we shall be disappointed; the work will not progress, but will actually decline. What is really needed, where there is a declining interest in the reform, is a deeper sense of the evils of intemperance; new impressions of responsibility in relation to it; and a willingness to make sacrifices for its overthrow. Such an awakening of the public conscience—such a creation of true principle, and self-denying action, could not do otherwise than secure happy results. Under this influence, organization would take its proper place—would be regarded as secondary; and by it organization would be sustained. The truth is, the principle of temperance is immutable—it is indestructible—having truth for its foundation, love for its aliment, and human felicity for its end. Temperance will prevail, although organizations may change, or become extinct. It is based upon truth, and linked in with the progressive advancement of our race. Its triumph is certain; its star will be in the ascendant; its final victory is sure. Intemperance will cease to curse; its rivers of evil will be dried up; tears of bitterness and grief cease to flow; broken and disconsolate hearts be healed of all their woes.

2. *The cause at this time demands exertion, especially with reference to the legalized traffic in intoxicating drinks.*—This is the mighty barrier that now stands in our way. This traffic is carried

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on with great system and success all over the land—enticing and corrupting the unwary—recruiting the wasted ranks of the fallen—adding thousands of victims every year. Opposed to this, are the movements of the friends of temperance: they are circulating tracts, books, and periodicals, informing and rousing the public mind: they are sending out lecturers—framing and putting in operation different organizations. Still, with this traffic in successful operation, but little progress is made. What we gain is slipping from us, and comes rolling back on our hands. We accomplish much, and lose much. While things continue as they are, the traffic is nearly a match for all our measures combined. And in many localities, while the friends of temperance intermit their exertions, the enemy is busy, and makes considerable headway. This aspect of the cause should be seriously considered. As things have been moving, our exertions after all have only tended to limit and gradually diminish the evil. We do much to prevent, mitigate, and repair; but the grand supply continues. There is a grand self-perpetuating power in intemperance—and this is found in the traffic. It has a vigorous system of operations. Its dram-shops line our thoroughfares, and float on all our waters. While this system continues, we can never gain a complete triumph: we shall have perpetually woe to alleviate, pauperism to provide for, crimes to punish, and victims to rescue from impending destruction.

There is a call now for united and vigorous effort, to oppose the traffic. While this enemy continues,

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we shall be powerfully resisted at every point in our movements in the temperance cause. And further, this traffic tends to sap the foundation of the whole economy of society: it interferes perpetually with all the rights and happiness of society. If a manufacturer should set up an establishment that should send sterility into its neighborhood; if a physician could live only by creating sickness; if a mariner, in order to pursue his business, must introduce infectious disease on every return voyage; if a man can live only by piracy and murder; if one gains a livelihood only by sundering the tenderest ties, and separating parents and children, husbands and wives, on the coast of Africa, in order to consign them to hopeless bondage—who would tolerate such business? Who would regard it as moral to pursue either of the above named kinds of business, invading, as they would continually, the most precious interests of society? And yet, the man who is dealing in alcoholic beverages for gain, is equally invading the great fundamental principles on which men must agree to live together in society. The traffic, then, must be resisted, for the sake of success in our cause, and to protect society from its baneful effects. And it seems to be assuming greater interest in the public mind. Men are now turning their attention to this point. In various states of the Union, wise men have mooted und agitated the question, and have gone to the ballot-box to say, whether the protection of law shall be thrown around this traffic.

In pleading for effort here, we are not to forsake other methods of advancing the cause. The public

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mind must be enlightened—*moral suasion* must be employed—in order that the people may be prepared to demand and sustain right legislation upon this subject. And the grand object of law, is simply to clear the path for the legitimate and unimpeded operation of moral means. We shall be called to redoubled exertion by entering upon this new field of effort. We shall find it necessary to call into requisition the whole system of argument, persuasion, personal influence, and legal restriction.—They are but parts of one great scheme of operations. We must bring law to bear on the traffic, and moral means to win over to virtue those who have become victims of the great enemy. While effort at this point creates opposition among those who, from appetite or avarice, are interested in perpetuating the traffic, yet we are encouraged to effort by various circumstances. In large sections of the country, the numerical strength is clearly with us, as indicated by every judicious issue that has been made for a considerable time. We have also the advantage, infinitely, of comparative worth and weight of moral character. We have truth, and powerful arguments on our side. We need but united counsels, singleness of heart, and persevering effort, to carry our points. I have previously shown that there is an inherent moral right in the Legislature to restrict and prohibit the traffic.—We have looked at the terrible evils that grow out of it, and have seen that in this lies the great strength of the foe.

But it may be objected—that all our efforts

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in this direction have failed; that we have tried legislation, and have not succeeded.—In order to show the incorrectness of this statement, we must consider that so important a change in legislation as is contemplated in this reform, must be attended for a season with popular revulsions. There will be a period of fluctuation. The masses of the people do not fully understand the subject, and are not prepared for a stable course of action. The popular voice is uncertain. This is to be anticipated. The cause has long been familiar with agitation. It has won its glorious triumphs in the midst of such debate and agitation; and now, with its strength of principle and vigorous maturity, we need not fear to trust it once more on the wave of popular agitation. It will be tossed about for a while, but will return again, carrying all obstacles before it.

We should have more confidence in the strength of great principles. In the midst of apparent defeat, by God's assistance, there is a blessing and a victory. We cannot expect that a new law will have all the force and easy applicability of that which is old and well established. We must have a little patience, till it goes into easy and successful operation. To have righteous law on the statute book, is a great point. It will be much that it stands there, for there is a power in right law beyond its immediate availability. Like wisdom, it standeth in the top of high places, and its voice is to the sons of men. If it exist, it will gradually develop its energies, and it can be gradually enforced.

But others object to effort at this point, be-

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cause the popular mind is yet so divided and unsettled, that they allege it is premature to demand legislation.—We are told that it will be better policy to wait until the public mind is fully enlightened and settled, with reference to legislation to curtail the traffic. Wait, it is said, till there is a general concurrence of desire to prohibit the traffic.

But should we not be criminal, by postponing attention to this matter? We have taken a view of the evils that flow from the traffic. We have seen how our laws protect it. We should ourselves become deeply criminal were we to continue to neglect effort at this point. And we may be sure that the enemy will become more bold and daring, if he discovers that we are daunted and afraid to proceed. We must be decided and courageous, and connect our cause with God; and then one can chase a thousand, and two put ten thousand to flight.

We shall not gain any thing by delay. If we wait until this point can be carried without effort, we shall never act; for while we hesitate, the evil work is progressing, and gaining new victims. And however long we may delay, there will still be this great difficulty, arising from a new law, and the fluctuations of public opinion. It is not premature then to demand restrictive legislation; and however arduous the struggle, duty imperiously calls us to the encounter—and with God's blessing we shall succeed.

3. *Besides this, the drunkard is to be reclaimed.*—It has been demonstrated, in the history of this cause, that this unfortunate class of our fellow

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beings may be recovered. They are not lost to all hope of recovery: and they make a strong appeal to our sympathies. You have seen the concern of the robin for her immature child, which some careless boy had stolen from the nest, wounded, and left half dead on the ground. How patiently she brings it food and water, and nurses it! Tenderly she broods over it all night, sheltering its tortured body from the cold air of night, and morning's penetrating dew. She perils herself, never leaves it, while her young has life. This is a touching instance of the *strong* protecting the *feeble*. How strikingly tender and touching!

How much pains will a tender father sometimes take to subdue a wayward child! What admonitions will he administer; what teachers will he consult; what expedients will he try; what prayers will he offer, for his rebellious son! He sees good mingled with the evil: and if he succeed in winning back his son to virtue, he rejoices over him more than over all the rest of his sons. Well has the poet said—

> "Oh, if there be within the human heart
> A feeling holier than all else beside,
> It is the love that warms a parent's heart
> E'en for a sinning child—the only tie
> That death alone can sever, and is felt
> Till the last throb of feeling is at rest."

From such examples we are taught, not to cast off even the fallen and degraded, but, by kindness, to recover even the inebriate. The poor outcast was not always as you see him now. He was en-

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dowed perhaps with a noble mind, and a kind and generous heart; and if saved he may be extensively useful.

"Give the aching bosom rest,
Carry joy to every breast—
Make the wretched drunkard blest,
By living soberly.
Raise the glorious watchword high,
'Touch not, taste not, till you die.'
Let the echo reach the sky
And earth keep jubilee!"

4. *Treat also with kindness the drunkard's family.*—You will sometimes see the wife of the drunkard struggling with difficulties to rear a family, amid the most pernicious influences. You may do a great kindness, and call forth the gratitude of that unfortunate woman, by interposing your counsels, and imparting such principles to the children as shall counteract the father's example.

5. *Children, too, must be interested in this cause.*—Teach the child that he must touch not, taste not, handle not, the accursed thing. If he learn the lesson to abstain utterly from the poison, he is safe.

6. *Greater caution is demanded with reference to a corrupt literature, which is calculated to give a bias towards intemperance.*—Multitudes are ruined by reading the corrupt writings of Moore, Byron, and many writers of our own age. The dangerous influence of an improper advocacy of alcohol by some writers, is thus alluded to by a Scotch poet—

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"Robin Burns, in mony a ditty
Loudly sings in whiskey's praise;
Sweet the sang; the mair's the pity,
E'er on it he war'd sic lays."

7. *Be consistent.*—Patronize temperance stores and taverns in preference to rumselling ones. If your principles are opposed and ridiculed, be firm and consistent in the maintenance of them. Join heartily with temperance men in their efforts to oppose a common enemy. Do not refuse to act in the cause, because all who are connected with it, do not sympathise with you in politics or moral subjects. This is a great cause, and should enlist and combine men of every class, party, profession, and pursuit.

8. *Lecturers must be employed.*—From the first, this cause has prospered, through the public advocacy of men possessing suitable qualifications to instruct and guide the public mind in relation to this movement. And the history of the temperance reform will show, that it has prospered in *proportion* to the amount of this instrumentality judiciously employed. When Hewitt and Frost, and Hunt and others were travelling over the land, and lecturing on the subject, great numbers were flocking around the standard of temperance. And wherever suitable men now go out to advocate this cause before the public, they are successful. In some states, Grand Divisions of the Sons of Temperance have appropriated funds for the employment of travelling lecturers, with decided advantage to the cause. A

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measure of the kind has been strongly recommended to the Grand Division of Pennsylvania.

Robert M. Foust, Esq., late Grand Worthy Patriarch of the Grand Division of Pennsylvania, in his last annual report remarks as follows:—"Having acquired some knowledge of the destitution of a large portion of our state, and of the wants of Divisions, in an official tour which I made last summer —in which I had the pleasure of meeting some fifty of them—I am forcibly reminded of the utility of the propositton. A number of places are beginning to move slowly in the work of organization. But these labors, (through correspondence at the office,) though well directed, do not afford the necessary light to guide the inquirers to our gates; there are clouds of prejudice intervening; there are false teachers who mislead, and our Band of Purity is viewed in consequence with distrust and coldness. Now if a competent Brother were sent to these locations, clothed with authority from the Grand Division, it would cause those clouds to disappear, strip the deceiver of his pretensions, and enable the friends of Temperance to join with us in the introduction of the Order, which is rapidly becoming the embodiment of all the Temperance movements throughout the land. The strong Divisions would be cheered and encouraged in their noble exertions, weak ones would be strengthened, and, whether viewed in a moral aspect, having for its object the elevation of fallen humanity, or in a pecuniary sense—in which all the expense of the enterprise would be more than returned to our treasury, by the increased number

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of Divisions and members—the plan promises advantages of the highest character." Few things would probably contribute more to the prosperity of the cause, than to carry out practically the suggestion to employ suitable men to traverse various sections of the country, to deliver suitable lectures wherever they could gain a hearing.

9. In connection with this plan, I may say that *interest in the temperance cause has been revived in many places, by an eminently useful, but simple association, called the Temperance League.*—The object of this is, to unite the whole temperance body in one common league—to strengthen the cause by a concentration of means and effort—and, by receiving a trifling sum annually from each member, to raise funds for the support of temperance lecturers, and the circulation of temperance publications. The present philanthropic Grand Worthy Patriarch of the Grand Division of Pennsylvania, W. H. Stokes, Esq., speaks in the following terms of this measure:—"I would recommend that as men fully alive to the importance of the cause in which we are engaged, that a portion of our time should be devoted to again building up among the citizens an organization, which shall in its influence reach all parts of the state. Such an organization has been recommended by the State Convention at its session, Jan. 1849. I would call your attention to it, as combining the principle of thorough organization, with the addition of supplying funds to enable the Association to fulfil its object."

This measure was strongly recommended by the

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State Convention, recently held at Harrisburg. It has been successfully adopted in New York, and other states in this country—in Scotland, and other foreign nations—as one feasible plan of promoting the temperance cause.*

10. *Let your aims be noble, and your views philanthropic.*—We contend against a great common enemy of our race. We are not to contract our views, and circumscribe our operations to a narrow sphere. While we aim to promote the interests of the particular organized temperance body with which we are connected, and to promote the cause in our own neighborhood, let us have no *separate interests;* but let us do what we can to spread abroad through the land and the world the great principles of temperance.

*Conventions of religious men, and several clerical conventions have recently been held, with a view of ascertaining what steps should be taken by Christians, in order to arrest the rapid increase of drunkenness in our land. The impression is gaining ground, that something more efficient should be done by the religious portion of the temperance army, in behalf of this cause. In the recent Convention of Ministers in Philadelphia, called to consider the present aspect of the temperance cause, forty-four clergymen of various denominations unanimously declare that the cause of temperance demands the sympathy and co-operation of every friend of the human race; that it is important for the ministry frequently to present the cause to their congregations; that the true and efficient method of advancing the reformation, is setting forth the gospel of Christ, and by making appeals to the public on the ground of morality, sobriety, public good, the present and eternal welfare of men, and the fear of the Lord; that it is important to establish public and visible temperance organizations on Christian principles, in churches and congregations, in which all classes and ages may be enlisted.

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CHAPTER XVI.

CONCLUDING APPEAL.

My Friends and Countrymen! the subject is now before you. The spirit of Virtue and the genius of Liberty invoke your attention and generous action. You are responsible for the good you can accomplish. Come then and go with us, swell our list, and help to push forward our victories, until temperance shall be renowned for glorious achievements: in comparison with which, all the victories ever won on the field of battle will seem but the visionary triumphs of a frenzied imagination. We have heard of the gallant deeds of our brave soldiers who fought at Palo Alto, Resaca de la Palma, Monterey, Buena Vista, and Mexico, in the recent war with Mexico. But in point of real importance to the welfare of the race, the victories in the Temperance cause are infinitely greater. These are bloodless victories, and wring no hearts with anguish.

"*Earth* praises conquerors for shedding blood;
Heaven, those that love their foes and do them good.
It is terrestrial honor to be crowned
For strewing men, like rushes, on the ground;
True glory 't is to rise above them all,
Without the advantage taken by their fall.
He that in fight diminishes mankind,
Does no addition to his stature find;

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But he that does a noble nature show,
Obliging others, still does higher grow;
For virtue practiced, such an habit gives
That among men he like an angel lives;
Humbly he doth, and without envy, dwell,
Loved and admired by those he does excel."

Let me appeal to young men.—Hopes of the nation! Hopes of our cause! You live in a glorious age. Never was earth more rich in noble enterprises than now. You are called, not to a crusade to recover the empty sepulchre of the Savior, but to engage in a moral warfare, to recover from desecration the living temples of the living God. You are to contend for human virtue, human happiness, and human salvation. Never had men such an opportunity to immortalize themselves in the gratitude of their race. You will soon take the places of those who are now sharing the responsibilities of society. Let your principles of action, and your views upon this subject, be correct and well established. Look well to your goings, for dangers surround your path. Much of the labor in this noble cause will devolve on you. Prepare to discharge your duty boldly, and in the fear of God.

I appeal to the ministers of our holy religion. Your position prepares you to take the lead in moral and religious enterprises. You give tone and character to public sentiment. Retard not this great work by your supineness and indifference, or your actual hostility to the movement. You are placed as watchmen upon the walls to announce the approach of danger. Many of your number have been

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the able supporters of this cause. Their generous exertion in its behalf is above all praise. Like the three hundred Spartans, they stand, nobly stand, not in the pass of Thermopylæ, but of human interests. Men of such disinterested devotion to this cause, as Beecher, and Nott, and Hunt, and Barnes, and Hewitt, and Marsh, and Grant, and Chambers, and Brainerd, and Wayland, and Durbin, and Gillette, and a host of others of kindred spirit, coming generations will rise up and call blessed.

I appeal to the medical profession.—Many of your number have come up already nobly to the rescue. Some, however, still shield themselves, under the plea that alcohol is needful in the treatment of various diseases. But let physicians speak out, and reiterate former assertions—that there is no case in which ardent spirit is indispensable, and for which there is not a substitute—and this pretext will be blown to the winds. Your social position accumulates the elements of influence largely in your hands. As a profession, you have numbers, education, popular respect and confidence, and maintain that kind of intercourse with society which affords the best opportunities for exerting an extensive influence. You enter the privacy of families, penetrate even to the most retired chamber; you behold the human character disrobed of all the drapery thrown around it by the forms of society. And it is an honor to your profession, that so large a proportion of your number are disposed to wield your influence in defence of virtue, temperance, and the general good; that you are so prompt and efficient in abating

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social evils, establishing public charities, and promoting schemes for the improvement of society. It is true, there are some examples of an opposite character: there are some physicians who have combined with the genius of Paracelsus his drunkenness and debauchery, and whose extensive influence, instead of being used to promote virtue, temperance, and religion, has been of the most pernicious character. But these are excrescences upon the profession, not to be regarded in forming a general estimate of its worth. If you stand up nobly and generally, as a body, in defence of the truth on this subject—if you are consistent in your example—no language can describe the importance and extent of your influence, which will bring down the blessings of millions on your memory.

I appeal to the female sex, and ask them to give their influence to this cause. The potent influence of woman has been acknowledged in all ages. Early in the history of the race, we observe a Sarah, a Rebecca, and a Rachel, whose influence was acknowledged. You have heard of Helen of Troy, who was the means of the destruction of that city, after a ten years' siege. You have heard of the prophetess Deborah, whose influence was exerted for the deliverance of her nation from the oppression of a heathen king. Cornelia's example to the Roman people, in properly training her so-called jewels, has been quoted and admired for ages. And the instructive example of the mother of our own illustrious Washington, will be referred to with pride in the historic pages of our country.

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Who has not known, either by observation or experience, the influence of the youthful maiden over the young man, her lover? Woman's influence reigns in the domestic circle, makes home attractive and happy, or wretched if the influence is wrong.—We solicit your influence in the temperance cause. You have been the greatest sufferers from Alcohol. Some of you have seen your homes made desolate and wretched, by the intemperance of those you loved. There are wives in agony, from the degradation of their husbands. There are sisters, who have followed beloved brothers to the drunkard's grave. You will need no urging to enlist under the pure banner of Temperance.

Female friends! as you value your happiness—as you regard the welfare of your children—as you love your country—do not unite yourselves to the inebriate: do not give the tempting beverage to your children. You mould the minds of the rising generation: let the impress you enstamp on them be pure and bright. Think not, female friends, that you are stepping beyond your proper sphere, by exertions in the temperance cause.

Say not that Woman's *hand*
For Temperance hath no power,
That she must meek *spectator* stand,
In Reformation's hour:
Behold in garments made,
That woman *now* hath wrought!
How is the inebriate's home arrayed
In comforts *she* hath brought!"

I appeal to Christians.—Followers of the meek and lowly Jesus! we need your aid in this great

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reform. Let the enemy no longer hide in the sanctuary. Let the Achan be driven from the camp, that the spirit of the Highest may descend and bless our race. Alcohol stands in the way of the progress of pure religion. Gird yourselves for effort in this cause, and you will prepare the way for the achievements of Christianity. The Church has breasted many storms, and triumphed over many foes. She has a great battle yet to fight with Alcohol; and the fate of that battle will tell upon the destinies of the world.

Finally, I appeal to patriots.—Our country can never hold on her way gloriously, without being distinguished for temperance. The happiness of our country, and the permanency of our free institutions, depend, all will admit, on the virtue of the people. How then, as patriots, can you better subserve the interests of our nation, than by seeking to promote her temperance and moral improvement? Every thing in our condition is urging us to noble exertions. To this should bend the ambition of the statesman; the efforts of the scholar; the aspirations of the artist; the pervasive influence of the press; the mild persuasion of the sanctuary; the early teachings of the nursery. Every thing urges you, my countrymen, to come and help us. The pale ghosts of your revolutionary sires bid you *come*—the immortal spirit of Washington bids you *come*—the children that prattle around your firesides bid you *come:* God and your country—*all* bid you *come*, and strike for Temperance and Liberty.

It is a beautiful picture in Grecian story, that

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there was at least one spot—the small island of Delos, dedicated to the gods, and kept at all times sacred from war—where the citizens of hostile countries met, and united in a common worship. So let us dedicate our broad country. The Temple of Honor shall be surrounded by the Temple of Virtue, so that the former can be entered only through the portals of the latter: the horn of abundance shall overflow at its gates; the angel of Religion shall be the guide over its steps of flashing adamant, while within TEMPERANCE shall rear her serene and majestic front. And the future chiefs of the Republic, destined to uphold the glories of a new era,—unspotted by human blood, and unpolluted by the fumes of ALCOHOL,—shall be "the first in peace, and the first in the hearts of their countrymen."

"So let it be. In God's own might
We gird us for the coming fight;
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons he has given—
The Light, and Truth, and Love of Heaven."

By the weapons of Light and Love, we shall prevail in this contest. When we are able to look around in the community, and see none degrading themselves by the use of intoxicating beverages, with what joy and triumph may we adopt the language of the immortal bard:—

Now is the winter of our discontent
Made glorious summer by our *full success*,
And all the clouds that lower'd upon our cause
In the deep bosom of the ocean buried.

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Now are our brows bound with victorious wreaths;
Our bruised arms hung up for monuments;
Our stern alarms changed to merry greetings,
Our dreadful marches to delightful measures.
Grim visaged rum hath smoothed his wrinkled front,
And now—instead of marshalling our arguments
To fright the souls of fearful adversaries—
We enjoy that Heaven-born peace, which
A moral victory is always sure to afford
Its faithful advocates.

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THE LIFE AND DEATH

OF

KING ALCOHOL.

BY

A Son of Temperance.

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THE LIFE AND DEATH

OF

KING ALCOHOL.

A Stranger once of lofty mien,
While trav'ling through this world was seen;
So Proteus-like, 't was hard to tell
From whence he came, from Heaven or Hell.

He first appear'd in friendship's dress,
And said he did all good possess;
Yea, that he had the fount of bliss,
That ev'ry earthly joy was his.

If Fortune frown'd on Adam's race,
He had a balm for every case;
And, if his word we might believe,
Could ev'ry woe at once relieve.

The pains of head, of limb, of heart,
He'd bid them in a trice depart;
The bloom of health he could restore,
And make the Old feel old no more.

If Poverty, instead of wealth,
Had crept on man by silent stealth—
If friends had fled like morning dew,
He promised others, far more true.

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Among the rich he oft was found,
And made their hearts with joy rebound;
Their board he spread at ev'ry feast,
And was himself a constant guest.

The poor man's friend he vow'd he was,
Declared he'd always plead his cause;
He'd fill his heart with joy and glee,
And none should happier live than he.

'Mong Northern tribes he oft would roam,
To cheer them 'mid their ice-bound home;
When all around was frozen up,
He made them sip from pleasure's cup.

Wide o'er the sands of Afric's soil,
Where scorching heat the natives broil;
He there was found, to cool their blood,
And whet their appetite for food.

The distant isle, the briny sea,
The mountain cliff, the flow'ry lea,
The North, the South, the East, the West,
To him their love did manifest.

With men of ev'ry clime and art,
He seemed to share a brother's part;
Indeed, they all professed, that he
Alone could bless society.

The world appear'd to need a friend,
Who could to ev'ry case attend;
A friend, who could their sorrows share,
And lighten for them ev'ry care.

The choice was made, and soon was he
Made Chaplain in earth's ministry;
The circled earth his parish was,
He gave it customs, manners, laws.

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The Infant scarce had breath'd our air,
When he was found all ready there;
Waiting to guide, by night and day,
This feeble pilgrim on its way.

If inward pains disturb'd its rest,
If aught press'd heavy on its breast;
His hand was sure to bring relief,
And lull to quiet all its grief.

In riper years, when stronger grown,
These kind attentions still were shown;
The boy could scarce withstand a breeze,
Without his aid his blood would freeze.

And when the boy at length appears,
Dress'd up in manhood's riper years,
He felt he needed still a prop,
To keep his boyish manhood up.

Just like a Miss in corselet laced,
Of slender form, of hour-glass waist;
The long encasement weakens her
Without this prop she scarce can stir.

'T was so with him. Throughout his life,
In boyhood, manhood, wedded life;
At morn, at noon, at evening too,
Without his aid he could not do.

For morning meals, tho' nicely dressed,
The man no appetite possessed,
Till once he was relieved from pains,
Which shot like arrows through his veins.

When on his bed he laid to die,
This friend of his was always nigh;
Of all the friends, who gathered there,
For none but him he seemed to care.

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When wife and child appeared to be
Quite blotted from his memory,
That friend he kept still by his side,
Consoling him until he died.

While near his corpse his neighbors stood,
Each in a solemn, plaintive mood,
He changed those thoughts which sorrow brings,
And bade them think on other things.

A change in all I quickly found,
And heard the laugh and joke go round;
No thought of death was present there,
And ev'ry heart seemed free from care.

That crowd I followed to the grave,
And saw how each one did behave:
Just as you choose, account for it,
They all appeared devoid of wit.

With trembling fear, I felt inclined
To make research, if I could find
From whence this stranger came, because
He'd changed our morals, customs, laws.

With this resolve I then went forth,
To search the earth from South to North;
So learn this stranger's pedigree,
And tell it to posterity.

I saw a FARMER in his field,—
To him my object I revealed.
"I know him well," the man replied—
"My father by his treach'ry died.

"By smooth address and art refined,
He gains access to ev'ry mind;
His words like oil do smoothly flow,
Or else like zephyrs gently blow.

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"He lived with me some years ago,
I sent him with my men to mow;
He cheered the mowers through the day,
But then at night produced a fray.

"From angry words, as each one knows,
Men oft proceed to deadly blows;
One smote my father on the head;
We brought him home that evening dead.

"'T was then I learned, where'er he came,
His conduct ever was the same;
All fair without, all foul within,
The perfect prototype of sin.

"He acts with grace a winning part,
But is a Hypocrite at heart;
I've pledged myself he ne'er again
Shall mingle with my working men.

"And more than this, my neighbors too,
Will all a sim'lar course pursue;
Each man will by the others stand,
To drive this villain from the land."

I shook the Farmer by the hand,
And bade him to his purpose stand;
I then inquired the stranger's name,
And where he lived, and whence he came.

The Farmer said he understood
"The stranger was of royal blood;
He called himself Prince *Alcohol*—
He came from *Pandemonium* hall.

"But, like all those who live at ease,
And only live themselves to please,
He often leaves his murky home,
To dwell on earth, and o'er it roam.

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"Sometimes he travels quite alone,
For fear his object should be known;
Assumes a name just as it suits,
Because for woe he seeks recruits.

"Sometimes he calls himself '*Brown-Stout*,'
And if perchance he is found out,
With all the meekness of a dove,
He says his name is '*Perfect Love*.'

"He has a name to suit the times,
Like fishermen with baits and lines;
'*Hard Cider*' makes one gudgeon bite,
While '*Porter*' hooks another wight.

"As '*Corporal Ale*,' or, '*Sir Strong Beer*,'
He'll with the motley crowd appear;
But when a lady's heart he'd win,
He will as '*Cordial*' enter in.

"'Mong children he is often found,
Will romp and play the house around;
And when they're weary, he will greet
Their youthful lips as *Rum* made sweet.

"Now, I opine, in honesty,
A greater *Imp* there cannot be;
But, don't depend on what I say,
Go ask Dame *Truth* across the way."

I left the Farmer, and intent
Upon my work, I onward went,
Perplexed and doubting all the way,
Not knowing what to think or say.

My heart was sad, I felt distressed,
That *Villainy* was thus caressed,
While *Honesty* and *Sterling Sense*
Must yield the palm to *Impudence*.

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I called on *Truth*; my object told,
And begged she would the case unfold;
I could not trust to *Lady Lies*,
And *Madam Fame* I did despise.

Truth smiled and said, "I'm glad thou'rt come,
A thousand welcomes to my home;
Thy work is hard, but don't despair,
We'll chase this Lion from his lair.

"KING ALCOHOL now rules the world,
But from his throne he must be hurl'd;
If honest men his acts could see,
I'm confident of victory.

"My brother FACT with us will go,
For he is conversant, you know,
With all his tricks, and all his aims,
Since he appeared on Shinar's plains."

With TRUTH now leaning on my arm,
I felt secure from any harm;
I pressed her closely to my heart,
Resolved that we should never part.

She clad me in her panoply,
Adorned with Love and Purity;
And bade me always in this cause
Most rigidly observe her laws.

Her piercing eye, her solemn look,
Which FALSITY can never brook;
Her awful voice, like ocean's sound,
Filled every heart with dread profound.

Her steps were God-like, and her dress
A spotless robe of righteousness;
Her whole appearance told that she
Was in her nature heavenly.

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While listening to her counsels sweet,
We reached at length FACT's safe retreat;
TRUTH introduced my cause and me—
I found him affable and free.

FACT is a noble personage,
His locks and cheeks are marked by age;
And ev'ry gen'rous trait is his,
Though some affirm he *stubborn* is.

I told my case, and asked that he
Would with his presence favor me,
And let me know without pretence
Who is this foe of Temperance.

"O Son of Temperance!" said he,
"Do thou, with Truth, now follow me;
I'll unmask sin, and let you know
The source of wretchedness and woe.

"Behold! there sitting at her door,
A widow'd mother—humble—poor:
Let us approach; she weeps, you see;
Come, ask her why this agony?"

With scalding tears the widow said,
"My husband and my son are dead;
I charge their death on him they call,
If I am right, King Alcohol.

"This King has made the earth his home,
And up and down doth constant roam;
His officers are everywhere—
Alas! they'll drive me to despair.

"My husband, whom you oft did see,
Was kind as husband e'er could be;
But, when he first saw Alcohol,
He changed to wormwood and to gall.

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"His words were curses, and his breath
Grew fœtid like the damps of Death;
His bosom once with *Love* did swell,
But it became a type of *Hell*.

"With blood-shot eyes and bloated face,
He soon was void of every grace;
Foul passions raged within his soul,
Like howling winds without control.

"He lived awhile a moral pest,
And acted like a man 'possess'd;'
His health was gone—his reason fled—
He soon was numbered with the dead!

"Now come with me, and soon you'll know
The source of wretchedness and woe."
I went. She led me to a place,
To human nature a disgrace.

It is a place of concourse great,
Because 't is sanctioned by the State;
All kinds of sinners thither go,
It is a central point of woe.

I entered in, that I might see
The scenes within this groggery.
Lo! there, one 'neath the table lies,
And yonder 's one with blacken'd eyes.

There leans another, belching up
The contents of the last drunk cup;
Another in the corner raves,
And on the floor the glasses staves.

The curse, the growl, the loud ha-haw;
The slavering mouth; the hanging jaw;
The battered face; the bloody nose;
The naked body; tattered clothes:

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The gouged eyes; the matted hair;
The idiot laugh; the vacant stare;
The smoke, the filth, the horrid smell,
Proclaim—the Purlieu 't is of Hell.

'Mid all this scene of fiendish noise,
I saw the man the De'il employs,
As his great Agent here below
In fitting men for endless woe.

When Satan did with power condense
Avarice, Meanness, Impudence,
And to a mass the whole reduce,
A *Drunkard-maker* did produce.

Come, friendly TRUTH, now guide my pen,
While I describe, of all the men,
The meanest, vilest, and the worst,
That e'er society has cursed.

In character this man will be
A type of the fraternity;
Some are surly, some are civil,
But all are agents of the Devil.

From all that 's good, his soul is free,
His heart 's surcharged with infamy,—
No soft compassions o'er him roll,
No pity e'er can melt his soul.

The Orphans' sighs, with Widows' tears,
Vibrate like music on his ears;
He cares not who through him is damned,
If but his coffers can be crammed.

He has no love for God or man,
But aims to grasp in all he can;
'T is evident his nature is
Meanness, combined with *Avarice.*

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With smiling face, or fiendish grin,
He's still th' embodiment of sin;
Of Hell itself his heart, you see
Is an exact *fac-simile.*

Within the bar he stood alone,
Observing how his work was done;
It was his element to be
Amid such scenes of revelry.

The man who can, for sake of gain,
His sober senses still retain,
And calmly send men down to Hell,
Deserves a wrath no tongue can tell.

I then approached, and begged he would,
By all that's sacred, all that's good,
Be moved by prayers, entreaties, cries,
And stop of souls this sacrifice.

He said, with curses, "I've a right
To murder men by day and night;
To kill, the court has licensed me,
And for this right I've paid my fee.

"'T is needful that all men should die;
If others kill them, why not *I?*
The COURT have fully sanctioned it,
And for this work they've judged me fit."

TRUTH wept aloud, and FACT looked sad.
To think that JUSTICE had gone mad;
And now, instead of doing well,
She's helping sinners down to hell!

With heavy heart I then returned,
And soon the case of JUSTICE learned;
King ALCOHOL had closed her eyes,
Through his great power to mesmerize.

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He had by bribes such influence,
As stripped her of her common sense;
Though in her hands she holds the scales,
To do what's right she often fails.

The case is sad! But—O! there's hope!
Lo! MERCY comes to wake her up;
I see her leading by the hand
Her "*Sons of Temp'rance*"—noble band.

These Sons are sober, firm and true,
Their badge is *red* and *white* and *blue;*
With steady step they now advance
To meet their foe—*Intemperance.*

They are supported on the right
By that old soldier, Rechabite;
And on the left, that noble man,
General Washingtonian.

"JUSTICE, arise!" cries MERCY. "See,
Here's ALCOHOL, thine enemy:
Arise, and with my Sons unite,
And for thy God and country fight."

The spell is broke. JUSTICE, at length,
Majestic rose, in God-like strength;
With TRUTH and FACT and MERCY met,
The battle in array she set.

She shouts: "Behold the foe! They come,
Marshalled by *Cider*, *Beer* and *Rum*,
And Alcohol, their king, you know,
Is their Generalissimo.

"A motley mass of troops untaught
I see he has together brought—
Of *Rum-sellers* and *Rum-makers*,
Liars, *Thieves*, and *Sabbath-breakers*.

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"But fear them not. Be strong, I say,
And quit yourselves like men to-day;
The victory 's ours, for God will bless
The cause of truth and soberness.

"Let each be firm, and at his post,
For each is in himself a host;
Let each be faithful, bold, and true,
Observe the white, the red, the blue."

The foe rushed on, and thought they might,
By noise and shouting, quickly fright
The Sons of Temp'rance from the field,
And make them each inglorious yield.

Then JUSTICE calmly drew her sword,
And gave her all-commanding word:
"Ye noble Sons! now onward—go,
And ne'er be slaves to such a foe."

They met: and fierce and doubtful was the fight
From early dawn till late at night;
Then JUSTICE rushed on ALCOHOL;
She pierced his heart—I saw him fall.

Each Son of Temp'rance gave a shout—
The foe was quickly put to rout;
The cowards ran with might and main,
Soon as they saw their King was slain.

A host of pris'ners then were caught,
And into camp were quickly brought;
They were condemned, both great and small;
In *Chrystal Fount* we drowned them all.

When morning came, the news had spread,
That old King ALCOHOL was dead;
And all his soldiers who were found
Were in the chrystal waters drowned.

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Vast multitudes flocked in to see
The body of their enemy;
For ev'ry heart with joy was filled,
That this old Rogue at last was killed.

TRUTH gave advice to search his tent,
For there they'd find a document,
Made out in Hell, by Satan signed,
Empowering him to kill mankind.

They did. Oh! horrid to relate—
They found it so. And that each State
Not only did the work permit,
But solemnly had sanctioned it!

The Document by FACT was read,
Confirming all that TRUTH had said;
This is a copy. Let it be
Transmitted to posterity.

THE DOCUMENT.

"IN conclave met, in Hell's dark Hall,
I, SATAN, give King ALCOHOL
Full power the human race to kill,
And with their souls these caverns fill.

"Put on the garb of Innocence,
Let all your kindness be pretence;
Whate'er you do, where'er you go,
No act of mercy to them show.

"To gain their Judges' full consent,
You 'll pay a *tax* to Government;
And when that's done, be sure you do
In secret kill the Judges too.

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"Christ's servants are my greatest foe,
But how to manage them I'll show;
Invite them with the rich to dine,
Then treat them to a *glass of wine.*

"And as regards the populace,
One man against another place;
Allure by gain. I've proved it well,
Men will their souls for lucre sell.

"With sulphur your commission's sealed,
Let not its contents be revealed;
Now go, and slaughter all you can—
Of all that bear the form of man."

When this was read, the multitude
Decreed at once, in solemn mood—
Let Alcohol in flames be burned,
And Judges out of office turned.

His body in the fire was cast,
Judges unjust deposed at last;
The earth once more in beauty smiled,
And man with man was reconciled.

Loud shouts of joy the heavens rent,
Upward the world's loud anthem went;
And God looked down with joy, to see
That earth had now tranquility.

Ye Sons of Temperance, well done—
Thus spake the High, and Holy One—
Your faithful work will Heaven approve,
Performed in Purity and Love.

Still let your *Star* an emblem be
Of Light that emanates from ME;
And let your conduct demonstrate
You're what your emblems indicate.

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BE PURE IN HEART. BE HOLY—GOOD.
Then when you have all sin withstood,
You 'll upward rise and dwell with ME,
The God of Love and Purity.

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A CHOICE COLLECTION

OF

ORIGINAL AND SELECTED

TEMPERANCE ANECDOTES.

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TEMPERANCE ANECDOTES

ORIGIN OF THE WORD "TEETOTAL."

THE word *teetotal* originated in this way:—In 1833, Richard Turner, a simple, eccentric, but honest and consistent reclaimed drunkard, obtained notoriety as a speaker on temperance in the town of Preston, England. He had risen to the position of plasterer's laborer, and was honored with the distinctive title of "Dicky Turner"—having before been known only as "Cockle Dick," from his having hawked and cried that and other shellfish through the streets for a livelihood. While speaking at a temperance meeting on a certain occasion, he is said to have made use of the following provincialisms in a philippic against the moderation pledge:—"I 'll hev nowt to do wi' this moderation—*botheration*—pledge; I 'll be reet down—*tee-tee-total* for ever and ever." "Well done," exclaimed the audience. "Well done, Dicky," said Mr. Livesey, "that shall be the name of our new pledge."

Conveniently embodying the sense of the new principle, it was eagerly adopted to express it; and

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being a few times employed in a paper called "The Moral Reformer," it soon became popularly established. The word *teetotal*, like whig and tory, has now become part of the English language, and is a familiar term all over the world.

INTEMPERANCE INJURES OTHERS BESIDES DRUNKARDS.

The Rev. T. P. Hunt, who has justly secured for himself the honorable appellation of "The Drunkard's Friend," in an address on Temperance, at Boston, asserted that those who did not drink, suffered more acutely, and more heavily than the habitual drunkard. And to prove this, he adduced the following painful proofs. One was the instance of a man who was strictly temperate, riding in a stage-coach. The driver, being under the influence of liquor, overturned the coach, and dislocated the ankle and broke the ribs of his passenger. That injured man some time before the accident had said, "*O! liquor will never hurt me—I don't drink it.*" Did it or did it not hurt him?

He then related the sad particulars of a painfully interesting scene which had taken place in one of the courts in Philadelphia. The husband had been obliged to bring his wife before a court of justice, to make her answer for her improper conduct. That wife had shone among the highest and the brightest, and there she had become a drunkard. Confounded and humiliated, she turned towards her broken-

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hearted and dejected husband, and in a burst of repentant language, which pierced the heart of every one who was present, exclaimed, "*O! William, forgive me this once, and I will never drink again.*" The agonized husband turned round to her, and in a manner which conveyed at the same moment ecstacy and doubt, said in broken accents—for his heart was full, and his soul was sorrowful—"Sarah, say that again." She did so; the husband then ran to embrace her, and they left the court together to sign the pledge. Did not drink hurt that sober husband?

Another instance of this kind was the following. The wife of a sober husband had become a drunkard also. She was connected with the first families in the country. Her fate, and that of her little babe, had been truly tragical: while in a state of intoxication, she with her infant in her arms had fallen into the fire, and both were BURNED TO DEATH! At one time that ill-fated woman would with a broken heart, and in strains of the most acute sorrow and anguish, lament her disgrace and her moral degradation, and at another she would defy the God of heaven, and vow that she would not give up the sin of drinking. Under the plea that she must make use of certain drinks in order to afford nutriment to her babe, she had come from the nursery a drunkard. That woman had contracted a love for the use of intoxicating liquor at gay and fashionable parties. Did not drink hurt that sober husband? In two months after, he went to his grave, the victim of sorrow produced by the drunkenness of his wife, and the melancholy

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death of her and their common child. He earnestly implored all to use every effort to put down the traffic in the business of *ruin*, *desolation*, and *death*. He invited the liquor-sellers to meet him in Faneuil Hall to debate the question. He hoped they would come forward; but if they did not, he would LASH THEM THROUGH THE HORIZON OF THE UNIVERSE.

THE END OF THE SOCIAL GLASS.

A PERSON who has suffered severely from his passion for liquor, thus feelingly describes the progress and painful effects of that destructive vice:—

I was once a respectable man. I can well remember the first step which led me to what I am now. I was decoyed into a tavern, and there, first, when I was at the tender age of fifteen, with intellectual promise as fair as ever made a parent's heart bound with joy, my *friend*, who was the most detested enemy I ever had, though "but dust" now, handed me the cup: I remember the light and joyous sensation which bounded through my brain. I felt a delicious delirium, was pleased with everybody around me—felt brave enough to march to the cannon's mouth. All this, however, passed off with the first sleep, and would never have been thought of again, but for the dreadful fact that then and there I got a *taste* of that Circean cup, which has all but poisoned me to death, and will soon finish me. That was the first in a series of steps *downward*. I went home every night with high ideas; and when in the

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morning I rose, it soon became necessary, after a kind of waking, giddy dose through the forenoon, to go to the sideboard. This alarmed my mother and sisters. They thought it strange, and remonstrated; but I despised the idea of being a tippler, and was angry because they expressed their fears, after they had seen me do it a few times, that I would form the *habit of drinking.*

Had I been just to those fears then, I should not be what I am now. Let the young man who is just acquiring the *taste,* not disregard these gentle admonitions; they are the suggestions of guardian angels, which, if obeyed, will open to him the path of peace, health, contentment, and honor: if disobeyed, he is destined to trouble, discontent, disgrace, sickness, and death. I could go now and call for my glass, *treat,* and be *treated.* It was *gentlemanly*—and why should not I be a *gentleman?* I was getting up in life, and must be able to master a glass of brandy, gin, or whatever the fashionable drink was. When at length I began to be somewhat alarmed at this surprising progress in dissipation, I resolved to abstain for a limited period. Then my ambition would kindle up, for I wished ardently to be a great man. I studied earnestly for a time the science of law and politics; but, when the allotted period expired, forward I would rush again into the channel, like a current that, having been dammed up, breaks over the frail barriers with fresh impetuosity.

I got married—for woman, affectionate woman, will not hear of faults in him she loves. "He will soon reform. He loves me too well to make me

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unhappy. He knows I shall not like it. He promises to abstain." Ah, deceived woman! Love may be stronger than death, but the power of the cup is stronger than both. What! a drinking man, a man that can drink five glasses of brandy a day with pleasure, is not far from that point, when he will sacrifice health, wealth, pride, patriotism, reputation, *love*, life, every thing, for that damnable thirst. I loved my wife as much as man could; I was as sensitive to honor and reputation as any; but I tell you I could, when the habit of drinking was thoroughly formed, (which was before I was aware,) have sacrificed any thing. I have often come home, and found my wife weeping in silence—a silence that at first used to gore my soul, but liquor soon hardened any thing that looked like tenderness. She has told me the children wanted clothes, but "Curse the children," said I, "I want my drink, and I 'll have it." One night I stayed until two o'clock at the tavern, playing cards, and who should come in, at that dread hour of the night, but my wife, with her infant in her arms! This is a fact. My God! if my blood did n't run cold, and curdle at my heart! "Is this woman? is this my wife!" I exclaimed. Never before did I realize the full power of female virtue. My profane companions and myself were perfectly abashed. I cursed her, and told her, with severe threats, to go home. "No! that I will not," said she, rising in the dignity of injured innocence, though with a trepidation that shook her whole frame like an aspen, and holding her trembling infant out to me: "This is your child, and I will not stir one

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step from this spot, till you take it, and go home with me." She then turned to my companions, and upbraided them as my destroyers, in a strain of invective that made them cower like so many discovered and disarmed assassins before the messenger of retributive justice. We separated, ashamed of each other and our deeds of darkness, and almost sobered by this strange and astounding apparition. I obeyed implicitly; for nothing makes a man more mean-spirited than the habit of drinking. We went home, and retired to rest; but waking up in the night with a horrible thirst, I tottered to the bottle, and drank; went to sleep again; slept till ten o'clock; and, when I arose, felt dizzy and bewildered, wretched and hopeless! And so my days are passing! Give up the practice, I will not. I cannot live without it. I have now no character to lose, no mind to study, no business to employ me, no ambition to inspire, no love, exceping for brandy, gin, whiskey, rum—any thing which will supply, while it continually inflames more and more this dreadful thirst.

THE DANGER OF MODERATE DRINKING.

We knew a beautiful young woman, an only daughter, the pride and joy of her feeble and declining parents. There came into her father's employ a benevolent, industrious, pleasant young man, of some natural talent, who very prudently had resolved not to drink but two glasses a day,—one in the forenoon, and one in the afternoon. He

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paid his addresses to her, and she received them. In about a year they were married. He had at this time doubled his dose, and very prudently resolved that he would never drink more than four glasses a day. Rum, however, soon had more power over him than prudence. His face began to swell, his breath grew fœtid, he lost his good nature, his industrious habits left him at a time when a growing family called for his exertions—he was thrown out of employment; and there he was, a poor, miserable, profane, idle, beggarly drunkard. This came gradually—but it came certainly. His poor wife was an object of distress, and of universal pity. She bore up under her sufferings as well as so frail a thing was able to do; and in a short time death came and gave her release. It broke down the whole family, father, mother, and brothers,—for all their hopes were placed on her.

THE DRUNKARD BECOMING A SUICIDE.

A Mr. Norton, of Ohio, who committed suicide recently, was a victim of intemperance. He had been respectable and highly esteemed, but his habits changed his fortune and reduced him to misery.—The following brief note was found in the chamber where he committed the act: it may easily be interpreted:

'*Mrs. Harriet T. Norton*—I die that you may be happy. Elisha Norton.'

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PLUCKING THE ROSES

A BLACKSMITH in one of our villages had in his possession, but under mortgage, a house and piece of land. Like many others, he was fond of the social glass. But he joined the temperance society; and about three months after, he observed one morning his wife busily employed in planting rose-bushes and fruit-trees.

"My dear," said he, "I have owned this lot for five years, and yet I have never known you before to manifest any desire to improve and ornament it in this manner."

"Indeed," replied the smiling wife, "I had no heart to do it until you joined the temperance society —I had often thought of it before, but I was persuaded that should I do it, some stranger would pluck the roses and eat the fruit. Now, I know that, with the blessing of Providence, this lot will be ours; and that we and our children shall enjoy its products. *We* shall pluck the roses and eat the fruit."

INTEMPERANCE EXPENSIVE.

A FARMER in Connecticut, who has occupied the same farm on lease for about thirty years past, was lately complaining that he had been able to lay up nothing from his thirty years' labor. A neighboring storekeeper offered to explain to him the reason, and proceeded as follows: "During the thirty years that

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you have been on that farm, I have been trading in this store, and the distilled spirit I have sold you, with the interest of the money, would have made you owner of the farm which you now hire." On examination of the books of the storekeeper, his assertion was found to be correct. The farm was worth about five thousand dollars.

A TOUCHING CASE.

In an address at a late temperance anniversary, said a speaker — During the cholera season there came into my office in New York, one forenoon, a grocer with whom I had been acquainted, and said with much agitation, I am going to give up selling spirituous liquors. Why? said I. Because, rejoined he, there came into my store this morning at a very early hour a young man, who, looking up to the brandy bottle which stood upon the shelf, exclaimed with a fearful oath, Come down! come down! you killed my grandfather—you killed my father; come down now and kill me. What that young man said, continued the grocer, was but too true. His grandfather died a drunkard, and with liquor obtained at my store. His father died a drunkard, and with liquor obtained at my store. Both drank from the same bottle, and both were dead—both the grandfather and the father; and now the son had come to claim the sad privilege of drinking from the same bottle, and dying as his grandfather and father had died. I looked at that

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young man—I thought of the past; and it seemed as if the way to hell from my store was very short—that I could from behind the counter, where I stood, look quite into it. I felt that the business of selling liquor was a bad business, and I made up my mind to quit it.

And, true to his purpose, he did so; and before the sun went down, every keg and decanter was removed from his premises to return to it no more. A blessing followed that decisive act; and having refused any longer to receive the wages of unrighteousness, he has enjoyed the visitation of the Spirit, and been made—and his family have been made—partakers in the purer, higher, holier, pleasures of religion. Inn-keepers, grocers, dispensers, from the counter or the bar-room, of the same disguised poison, you have heard this brief but affecting narrative; and having heard it, I ask, how does your experience tally with the proclaimed experience of your fellow laborer, in that common occupation in which you have been engaged? Have your brandy bottles, or beer casks, or rum jugs, been more or less effective than his, in this work of death? Can you recall the names, or sum up the number of those customers of yours, who, reeling one by one in succession from your dispensaries of sin and suffering, have disappeared and sunk down to the abodes of death? Is the way longer from your counter or your bar-room to the graveyard, or even to that hell beyond it, than it was from his? Could you in fact look into the latter as he did in fancy—what think you would be the discoveries such a vision would

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unfold? Could you see the horror-stricken countenances, could you hear the unceasing wail of those to whom, standing at your counter or your bar, you have meted out by measure and for pay this well-known element of death—even of the second death: could you do this, what would your emotions be as your eye met theirs, who are now suffering in hell the torments brought upon them by indulging in those appetites to which on earth it was your unworthy and cruel office to have ministered?—Dr. Nott.

THE MODERATE DRINKER.

While attending a reference at a tavern, (said Mr. B., who told the story,) I heard a gentlemanly-looking man call, "Landlord, let's have a *small glass.*" It struck me to be a very reasonable request, and he who made it not only a modest man, but a *moderate drinker.* "Landlord, a small glass, if you please," was soon repeated by the same voice: yet it was but a small glass—and that could not be much. The modest request for the *moderate quantity* was reiterated, until the *tenth* was ascertained to be one too many—for it was by means of that unfortunate glass that the gentleman lost his character as a moderate drinker. And so it generally is; the victim *begins moderately—progresses moderately;* and even in spite of red eyes and nose, blotched and bloated face, swelled ankles, tender feet, hoarse voice and trembling limbs, he maintains his character for temperance; and it is only when he gets undeniably drunk, that he is acknowledged to be the worse for liquor.

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LITTLE END OF THE HORN.

A TAILOR opened a tavern in Jersey: his wife was very much opposed to it. He got his bar, decanters, rum, &c., all ready—when he began to think about a sign. He wanted something new—and this puzzled him a good deal: at length he went to his wife and asked her. "I'll tell you what," says she; "have a big horn painted, with yourself crawling out at the *little end.*" And sure enough he did come out at the little end, considerably bruised too; for he manufactured himself into a drunkard, and finally went to ruin.

INTEMPERANCE MAKES MEN SELFISH.

IN the town of Vansville, Maryland, a man after having drunk up all his substance, became at last worthless and abandoned. He left his children entirely to their mother to feed, or to let them starve. She had four, and was often made to feel that pang, which only a mother knows, when she hears her children's cries for bread, which she has not to bestow.

She arose one day as soon as it was light, to work for her children, whom she left asleep on the floor, where they had lain around her, crowded together for mutual warmth, and but half covered with shreds of old blankets and rags—the only remains of her husband's drunkenness. While at work carding, one of the children awoke, went to his mother, and

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piteously cried for a piece of bread. The cries of the first disturbed the second, and presently all four were around her, with pale countenances and watery eyes, begging for a little food, of which she had not a morsel for them or herself.

This scene continued for several hours, until at 12 o'clock one of the neighbors, for whom she had been spinning, sent her half a bushel of corn. It is not easy to conceive the transports of the poor mother and her children at the sight of the grain. She gave it to her husband to carry to the mill, at a short distance, and waited with anxiety for his return.

Grown keener now at the thought of their bread, the children became more restless than ever; and the torturing cries of bread! bread! began again to tear the mother's heart. But presently a dreadful suspicion at her husband's delay all at once racked her brain. She hastened to ascertain the cause; and when she came within sight of a grog-shop near the mill, she beheld him reeling and swaggering before the door. The hard-hearted wretch had sold the corn for that infernal fluid called whiskey.

I know of no vice which will make a man so superlatively selfish, and render him so completely a child of hell, as drunkenness.

Another case: — A widow woman of the same State brought three little children, by drinking, to nakedness and starvation. One day about 12 o'clock she left her children, who had been crying all the morning for bread, to go to a neighbor's for some meal and some whiskey. Having staid a long time,

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and got somewhat intoxicated, she went reeling home with her meal. Upon her entrance, she found the apartment empty. She called aloud for her children, but heard only the echo of her sad voice. She searched for them, but searched in vain. The evening was very cold, and during the night there was a fall of snow. Their infant heads had no covering, and their trembling bodies but one scanty article of clothing. Having crossed a stream, they took a wrong course, and lost themselves in the woods. The eldest was six, and the youngest but three years old. The next day they were found locked in each other's cold embraces, with marble cheeks and lips closely pressed together. And as they could not be separated, they were thus buried in one grave: and the mother, in her fits of distraction, talks about being the murderer of her own children.

THE TEMPERANCE MAN ACTING ON PRINCIPLE.

THE course adopted by the captain of a coasting vessel, in Maine, may afford a good lesson to those who quiet their consciences under this plea. The captain was well known as an inflexible, uncompromising temperance man—neither used intoxicating drink himself, or would employ a hand that used it. And that was not all: he would not transport it as cargo. This was generally known; and as he was about sailing from Bangor to Boston, a merchant wishing to send for a quantity of spirits by his vessel, and knowing the objections of the captain to

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carrying such an article, in order to deceive him and get his liquor by his vessel, resorted to this deception: he drew an order on his friend in Boston for so much liquor, but apprised him of the captain's scruples, and requested his friend to mark the casks "vinegar," and to make the entry in the bill of lading to correspond. The order was obeyed, the vessel sailed; but on the return voyage the captain discovered the trick that had been played upon him.

On arriving at Bangor, the gentleman who had ordered the liquor came on board, and asked the captain if he had brought him so many casks of vinegar. "No," was the reply; "I have so many casks marked vinegar, but the Boston folks have made a mistake—they have put up rum." After some parleying, the merchant finally told the captain that he knew it—he had sent for it; and offered to pay him the freight. "Oh, no," said the captain, "I don't do business in that way—I don't deliver rum for vinegar; I will carry it back, and leave it where I took it; you can settle with the man who sent it." And he was as good as his word. He returned it to Boston. Yes, and every man of moral principle will approve his decesion. Very many cases might be given, where carriers, and distillers, and venders have made far greater pecuniary sacrifices in carrying out their temperance principles.

S. CHIPMAN.

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DEATH OF ALEXANDER.

When Alexander was at Babylon, after having spent a whole night in carousing, a second feast was proposed to him. He went accordingly—and there were twenty guests at table. He drank the health of every person in the company, and then pledged them severally. After this, calling for Hercules' cup, which held an incredible quantity, it was filled, when he poured it all down—drinking to a Macedonian of the company, Proteus by name; and afterwards pledged him in the same extravagant bumper. He had no sooner swallowed it than he fell upon the floor. "Here, then," cried Seneca, describing the fatal effects of drunkenness, "this hero—unconquered by all the toils of prodigious marches, exposed to the dangers of sieges and combats, to the most violent extremes of heat and cold—here he lies, subdued by his intemperance, struck to the earth by the fatal cup of Hercules." In this condition he was seized with a fever, which in a few days terminated in death. No one, says Plutarch and Arria, suspected then that Alexander was poisoned: the true poison which brought him to his end was wine, which has killed many thousands besides Alexander.

The mighty Alexander,
  Who conquered half the earth,
Wept for more worlds to conquer,
  Which well nigh moves our mirth!
Himself he could not conquer,
  Nor wine's degrading powers;
Let those who will extol him—
  The victory is *ours!*"

Temp. Anecdotes.

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OLD ZACHARY, THE MOHEGAN.

THE late celebrated John Trumbull, when a boy, resided with his father, Governor Trumbull, at his residence in Lebanon, Connecticut, in the neighborhood of the Mohegans; a remnant of which tribe still linger there, sacredly protected in the possession of the graves of their fathers. Mr. Trumbull gives the following story himself, in his life written by himself, and which he says "deserves to be written in adamant."

The government of this tribe was hereditary in the family of the celebrated Uncas. Among the heirs to the chieftaincy was an Indian by the name of Zachary. "Though an excellent hunter, he was as drunken and worthless an Indian as ever lived." By the death of intervening heirs, Zachary found himself entitled to the royal power. Says Trumbull: "In this moment the better genius of Zachary resumed its sway, and he reflected seriously.—'How can such a drunken wretch as I am, aspire to be the chief of this honorable race? What will my people say—and how shall the shades of my noble ancestors look down indignant upon such a base successor? Can I succeed to the great Uncas? I WILL DRINK NO MORE!' He solemnly resolved never again to taste any drink but water; and he kept his resolution."

Zachary succeeded to the rule of his tribe. It was usual for the Governor to attend at the annual election in Hartford; and it was customary for the Mohegan Chief also to attend, and on his way to

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stop and dine with the Governor, who was the father of John Trumbull. John was quite a boy; and on one of those occasions, when Zachary came to compliment his venerable father, the following occurrence took place at the Gubernatorial table, which we relate in the words of Trumbull:—

"One day the mischievous thought struck me to try the sincerity of the old man's temperance. The family were all seated at dinner, and there was excellent home-brewed ale on the table. I thus addressed the old Chief: Zachary, this beer is excellent, will you not taste it? The old man dropped his knife and leaned forward, with a stern intensity of expression—his black eyes, sparkling with angry indignation, were fixed on me: 'John,' said he, 'you don't know what you are doing. You are serving the devil, boy! Do you know that I am an Indian? I tell you that I am, and that if I should but taste your beer, I could never stop until I got to rum, and become again the same drunken, contemptible wretch your father remembers me to have been. *John, never again while you live tempt a man to break a good resolution.*'

"Socrates never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected. They looked at each other, at me, and at the venerable old Indian, with deep feelings of awe and respect. They afterwards frequently reminded me of the scene, and charged me never to forget it. He lies buried in the royal burial place of his tribe, near the beautiful falls of

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the Yantic,—the western branch of the Thames, in Norwich,—on lands now owned by my friend Calvin Goddard, Esq. I visited the grave of the old Chief lately, and there repeated to myself the inestimable lesson."

EXTRACT FROM P. S. WHITE'S ADDRESS, AT NEW YORK.

I REMEMBER an anecdote which is related of the Court of Macedon. A refined and virtuous lady had charges preferred against her by certain courtezans of the Court. The case was determined against the innocent and virtuous damsel: she appealed from the decision of the tribunal to the king himself. It so happened that just at the time when she approached the monarch he was engaged in a drunken revel. In this state he listened to the prayer of the petitioner for a reversal of the sentence. The king, deaf to her eloquence, and insensible to the justness of her cause, confirmed the decision of the tribunal below. The girl, at this infamous procedure, drew herself up in offended dignity, and in the consciousness of virtue said aloud, "I appeal——," "Appeal!" said the astonished monarch; "and to whom do you appeal? What power is there greater than the throne?" "I appeal," replied the undaunted girl, "from Philip *drunk*—to Philip *sober!*" It was enough. The cause was laid over until the following day; when the sobered monarch reversed the former decision, and the innocent triumphed. This was a manifestation worthy of the dignity of the sex.

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THE LADY'S COMPLAINT.

Mr. Cary relates the following anecdote:—At a temperance meeting where he was called to lecture, in a country town, he found on inquiry that there was but one woman present who had not signed the Pledge. He went and spoke to her privately, and asked her if she had become a member of the Society. "No, I hain't," said she with the bitterness of a real Tartar. He learned from her that her husband was grossly intemperate.

"Now," said Mr. Cary, "perhaps if you will sign the Pledge, your husband may be induced to sign." At once softened a little by his kind address, she replied—and she drew him a little closer, and almost whispered as she said it—"Mr. Cary, I do not want he should sign the Pledge. I have a *complaint* on me, that renders it *necessary for me* to take a little liquor myself; and if my husband signs, I'm afraid that he will not give me any."

Her husband did sign that very night, and is now a sober man. After the meeting was over, Mr. C. enquired of some of her neighbors what that complaint was.

"Why," said they, "her complaint consists in her being the greatest drunkard of the two."

Poor woman! she must die of her complaint, for her husband, as she anticipated, since he has become a Washingtonian, will give her no more liquor.

Now, when we see a lady refuse to sign the temperance pledge, we are very prone to think that that lady has a "*complaint.*"

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THE INDIAN AND THE DISTILLER.

An Indian who had a wife and young child, took all their winter food, namely, five bushels of corn and ten bushels of wheat, to be ground at the mill. But he had to pass a distillery. The distiller ran out, as a spider would upon a fly, and asked the Indian to sell his grain. The Indian refused, saying that it was all the provision laid up for his family. The distiller insisted upon getting the corn, saying he would give him so MUCH whiskey for it, and added that the wheat would be quite enough for his family. The Indian consented: and after he had drank some of the whiskey, agreed to sell the wheat too. All that he got for his load, besides what he drank, was a jar containing about a gallon and a half of whiskey, and a dollar in silver. With this treasure, the Indian returned home; but, not being very steady, he fell, and fortunately broke a hole in the bottom of his jar. He also lost his dollar; so that, when he returned home, a broken jar was all that he had to show for his load of grain; and he with his family were reduced to beggary for the winter. When the distiller was remonstrated with upon the subject, he replied, with a grin,—"If I had not got the grain, some other would."

It may be a laughing matter now; but will this man laugh when he stands with his victims before the judgment seat of Him who has said, "As ye would that men should do to you, do ye also to them likewise," and who has required all men "to do justly, and to love mercy?"

Can. Temp. Advocate.

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NO ANIMAL BUT MAN WILL GET DRUNK MORE THAN ONCE.

You cannot make any thing drunk more than once but man. Try this once on any other creature but man, and you will never make it drunk again. The experiment has been tried, and I will tell you how. Once upon a time—and it was tried on an animal very similar, very nearly approximating to man—a couple of wicked wags, in want of a joke, determined to take Jacko, and see how he would relish the liquor. The next time they went to the tavern they took Jacko, determined that he should have some of the "critter," and join them in their spree. They decoyed him, and partly, I suppose, from the spirit of imitation, and probably (for who can tell?) Jacko thought that they—being possessed of faculties so superior to any that he possessed, so capable of reasoning and deciding on what was presented to their notice—would not induce him to do any thing that would injure him, they managed to make him swallow a quantity of the liquor, and sufficient of it to make him drunk; and a very gay, chattering, lively, frolicksome monkey he was, too. But the drink passed off, and the next day he appeared very different; the fact was he looked horrid, and no doubt felt very bad. He looked very low and sad and disconsolate. The youngsters, however, were much tickled with the mischief they had done, and so pleased that they determined to try again. They accordingly took Jacko again and wanted him to drink the liquor, but Jacko would not. They tried

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to force him, but Jacko fought and bit and scratched and screamed, and finally escaped to the top of the house, where he remained, nor could they induce him to return to them in the house. Here we see, that with all their efforts and endeavors, they could not induce poor Jacko to get drunk a second time: the experiment was made, but instinct taught him to shun it—nature had implanted no appetite for it there. I believe man is alone in this; a brute once sickened never tries it again.

THE RUMSELLER CONVICTED BY HIS WIFE.

A WINE dealer's wife, in the commercial capital of the state, whose conscience was ill at ease in relation to the traffic in intoxicating liquors, availing herself of an auspicious moment, said to her husband, "I do not like your selling liquor, it seems to me to be a bad business; you do not, I suppose, make more than one or two hundred dollars a year by it, and I should be very much rejoiced if you would give it up." "I know," answered her husband, "as well as you do that it is a bad business; I should be as glad to give it up as you would be to have me, and if I did not make more than one or two, or even five hundred dollars a year by it, I would give it up." "How much then," enquired his wife, "do you make?" "Why," replied her husband, "I make from two to three thousand dollars a year—an amount quite too large to be relinquished." "What you say." she rejoined, "brings

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to my mind the remarks of a lecturer I once heard, who having repeated what Walpole said in relation to every man having his price in politics, added that it was much the same in religion. Satan, continued he, is a broker—not a wheat or cotton or money broker, but a soul broker: some can be procured to labour in his service for a hundred, some for a thousand, and some for ten thousand dollars a year. The price at which you estimate your soul, I see, is three thousand dollars a year. My dear husband, look you well to it—to me it seems that even three thousand dollars a year is a paltry price for that which is truly priceless."

On the mind of that husband sudden conviction flashed; and liberal as was his portion in those rewards of unrighteousness which Satan proffered, he resolved, and avowed the resolution, to receive it no longer.

Dealer in these disguised poisons, how stands this profit and loss account with you? Have you summed up the items and ascertained the total to be by you received in exchange for that which "angels dare not bid for, and worlds want wealth to buy?"

Not without reason did the poet say, in reference to the debasing influence of sinful mercenary pursuits—

> "How low the wretches stoop! how deep they plunge
> In mire and dirt: they drudge and sweat and creep
> Through every fen, for vile contaminating trash.
> Since prone in thought their nature is their shame;
> And they should blush, their forehead meets the skies."

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HARD ARGUMENTS.

A JOLLY son of Neptune came up to a reverend gentlemen in Charleston, not long since, shaking a handfull of silver dollars. "Why Jack," said the pastor, jestingly, "you are flush to-day—do you intend to make me a present of all these dollars?" "Faith, no," said the honest tar, "these are not dollars—they are arguments." "Arguments? Why, what do they prove?" "Faith, and they prove that Temperance is a good thing. Now, sir, I received my wages when I got into port here the other day, and had just twenty dollars, and says I to myself, now this goes for grog and fun. Well, sir, the first night I spent five dollars at the grog shop, leaving me just fifteen. But as you had appointed the next night for a Temperance meeting, and begged us all to come up, I thought I would go just to hear what you had to say. Well, sir, I signed the pledge that night, and here's the rest of my grog-money all saved. Now, sir," continued Jack, shaking his money at the parson and laughing, "don't you call these *fifteen good, hard arguments in favor of Temperance?*" *Temp. Anecdotes.*

THE END OF A TEMPERATE DRINKER.

A FRIEND of mine once gave me the number and the names of a social club of temperate drinkers which once existed in Schenectady, and of which, when young, he was himself a member; and I have

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remarked, how bereft of fortune, how bereft of reputation, bereft of health, and sometimes even bereft of reason, they have descended, one after another, prematurely to the grave; until at length, though not an old man, that friend alone remains, of all their number, to tell how he himself was rescued from a fate so terrible by the timely and prophetic counsel of a pious mother.

Among these cases of moral desolation, I remember one of peculiar aggravation—it was that of a gifted and aspiring individual, and a professed Christian. Crossed and humbled by domestic affliction, he sought, as many still seek, relief in alcohol. His friends foresaw the danger and warned him of it; that warning he derided; he even denied the existence of a propensity, which, by indulgence, was soon thereafter rendered uncontrollable; when suddenly, shrinking from the society of men, he shut himself up in his chamber, and endeavored to drown his cares in perpetual inebriation. His abused constitution soon gave way, and the death-scene followed. But, oh! what a death-scene! As if quickened by the presence of the King of Terrors, and the proximity of the world of spirits, his reason suddenly lighted up, and all his suspended faculties returned in their strength. But they returned only to give to retribution a severer aspect, and render the final catastrophe more instructive and more terrible. For though at intervals he seemed to pour his soul out in confession, and to implore forgiveness in the most thrilling accents, shame, remorse, and despair, were predominant; and there was at times an awful-

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ness in the paroxysms of his agony, which no words can describe, and which can be realized by those only who witnessed it. "There," said he, pointing to his bottle and his glass, which he had caused to be placed beside his death-bed, "there is the cause of all my misery: that cup is the cup of wretchedness; and yet—fool that I have been!—I have drank it; drank it voluntarily, even to its dregs. Oh, tell those miserable men, once my companions, who dream of finding in inebriation, oblivion to their miseries, as I have dreamed of this; tell them—but it were vain to tell them—oh! that they were present, that they might see in me the dreadful sequel, and witness, in anticipation, the unutterable horrors of a drunkard's death." Here his voice faltered—his eye fell upon the abhorred cup—and, as his spirit fled, a curse, half articulated, died away upon his quivering lip! DR. NOTT.

THE DRUNKEN FATHER AMONG THE CASKS.

AN unknown man was found at midnight, dead drunk, among some casks on the pier foot of Peck Slip, and lying upon his body were three little girls. The children had found their father in this sad plight, and instead of leaving him to his fate, were watching over him—weeping as if their little hearts were broken, and shivering under the influence of cold night wind. When the motherless children were discovered, the youngest was in a deep sleep, with its soft pale cheek lying on the bloated breast of its father.

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A BRAVE SOLDIER.

A LADY, who had always been accustomed to regard wine as a necessary article in household use, and requisite in the entertainment of her friends and guests, in their calls and visits, asked a fashionable young lady, who was making an afternoon visit, if she would take a glass of wine after her walk. The young lady consented, and a little son of our fair hostess, coming in from school, was requested to turn out the poisonous draught. He went towards the decanter, but stopped short, crying, "Why! I can't, mother—I belong to the Cold Water Army." The lady summoned her Irish girl, who came in, and finding what was wanted, shook her head and said, "Me can't, *mum*—me has taken the pledge, and here is *me maddle* round me nack," producing one of the pewter medals worn by the Irish who have taken the total abstinence pledge. Suffice it to say, that the lady, though she was compelled to turn out the alcoholic beverage herself, will never do so more: and now both ladies, the entertained, as well as the entertainer, have given their names to the good cause of temperance. *Samaritan.*

LEARN TO SAY NO.

THE Rev. Mr. Trumbull, of Hartford, Ct., in a Temperance Discourse remarked—

"The devil does not ask men to commit gross sins at once, but leads them on step by step, until

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they are bound down by the force of habit so strongly, that it is impossible for them to rise, unaided, and resume the position which they before occupied. Young men yield to temptations which appear innocent in themselves, which would be innocent in fact, were it not for the bad consequences which flow from them. It is easy to go down the stream; but when a person attempts to throw off habits which he has contracted, and pull up again to the point from which he started, he finds a strong current opposed to him, and he hangs between life and death, like the foolhardy adventurers who descended in a small steamboat down the rapids of the Niagara to the point of the small island which divides the stream, and upon turning to ascend, found that the force of the current just balanced the force of the engine, holding them for several minutes stationary, after which they began slowly to ascend.

"In guarding against temptation, the most important thing for a young man is to read daily from the Holy Scriptures, and learn to say NO. A man upon his death-bed called his son, and placed in his hand a Bible, telling him as his last advice—'Read this Bible, and learn to say NO.' The young man read the Bible, more or less; and coming finally to the city to obtain business, entered the employ of a merchant as clerk. One cold night, when he had been detained at the store to a late hour without supper, he was invited by some of his fellow clerks and young men, who had dropped in, to go into an oyster saloon on their way home. He was strongly tempted, while he stood near the steps and looked

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into the bright and cheerful looking place, to go in with his companions; but, when about to yield to the temptation, the form of his father seemed to rise before him and say solemnly, 'Read your Bible, and learn to say NO.' No, said the young man, and turned on his heel and went to his home, took his supper, and went to bed with a clear conscience; and his prosperity and success in after life he ascribed to his decision on that night."

THE MIAMI CHIEF.

The celebrated Miami chief, Little Turtle, said—"When a white man trading in our country meets an Indian, he asks him the first time, 'Take a drink;' he says 'No;' he asks a second time, 'Take a drink;' 'No;'" he asks the third time, 'Take a drink, no hurt you;' he take a little, then he wants more, and then more—then the trader tells him he must buy. He then offers his gun—the white man takes it—next his skins—white man takes them: he at last offers his shirt—the white man takes it. When he gets sober, he begins to enquire, 'Where is my gun?' he is told, 'You sold it for whiskey.' 'Where is my shirt?' 'You sold it for whiskey?' Now, my white brothers, imagine to yourselves the deplorable situation of that man who has a wife and children at home dependent on him, in a starving condition, when he himself is without a shirt!"

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THE FOLLY OF FASHIONABLE WINE DRINKING.

The Hon. T. Marshall in an address at New York said—I do not know what the fashions are here; at any rate, I have not drank any wine here; but having been somehow in the earlier part of my life, as a "certain publication" within these last few days has stated, I don't know how, I suppose it was by accident: but having been in the earlier part of my life thrown into good society, I know what was the practice then—and I know if one wished to be considered a polite man, he must, *ex necessitate*, from the necessity of the case, if he wished to be considered a good fellow or a person of property, he must offer this liquor to his friends, and his friends must drink it too, or it was considered an insult. No gentleman who wished to be considered such, or rich, or dignified, or social even, must not only have his cellar but his sideboard well stocked and stored with south side Madeira and such other liquors; and if he invited his friends to dinner, he must at least furnish them with the means of getting drunk, if they chose to do so. Is it reasonable this should be the case, or is there any necessity for it? Could it be predicated that the same result could be attained with any thing else? Take tobacco for instance. A gentleman is very fond of tobacco, good old Virginia tobacco—and very good it is too—he likes it notwithstanding it corrupts his breath, and dirties his mouth, and spoils his teeth, and destroys the neatness of the ladies' arrangements of their household,

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and spoils their carpets by spitting on them. Now, no gentleman need take this as personal or applying to himself, for I use this tobacco myself, and therefore the strictures apply with equal force to myself. I use this tobacco, it enters into my system, nature becomes accustomed to it; nature is very accommodating, for any nasty vile habit we make ourselves accustomed to she kindly allows us. I get to like it extremely, and think it a very good thing; and because I like it, and think it a good thing, I take out my tobacco box, and present the tobacco to a friend who calls to see me, saying, 'Now, my dear fellow, come take some tobacco. I have destroyed the functions of *my* stomach, and having triumphed over *nature,* who has been so kind and accommodating to *me, I* have dirtied *my* mouth and soiled and spoiled *my* clothes, and it is nothing but fair that you should do the same.' Or suppose that I should be unwell; that nature should require a dose of medicine; say I required a mess of rhubarb and aloes, or a lot of pills: therefore it would be necessary for me, in order to show my hospitality to a gentleman who came to see me, to pull out my box of pills and say, 'Come now, my good fellow, do take one; I am obliged to take them, and why should not you?' Can you predicate that you could produce this fashion with any thing else. Is it because a man, or a set of men like any thing, therefore it must become fashionable.

There is a story told of Colonel David Crocket, though I think it dates back considerably older,—and it is this. It happened at the President's table,

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when a fashion was brought up which I consider a very good one—it was the fashion of bringing bowls of tepid water to the guests after dinner, to rinse their hands. Well, there was a Western member at the table, one of those who had been accustomed to wash his face once a day, and probably that once in a running stream—and who probably thought he had such a cleanly method of eating, that it was not necessary for him to wash his hands after dinner; for those were the times when they used to eat with knives and forks, and not as they do now with a great four-pronged fork in one hand, and the fingers of the other. Well, after dinner the servant, as is the custom, brought round the bowls of tepid water, and brought one to this person. He had never been in the habit of using this, and had never been where it had been used before, and he did not wish to appear so vulgar or ill bred as to enquire what it was for; he looked at the servant, but does not like to ask any question; and as he did not know what else to do with it, he takes the bowl from the servant, and after eyeing it over, 'down he chucks it.' Well, the servant twigged his man in a moment, and thought he would see how far he could carry the joke, and he walks out and returns with another bowl of tepid water, which he presented to the astonished member, who looked blank enough at this; and after staring round, and not wishing to be considered ungenteel, he takes the second glass, and as he did not know where else to put it, why he sent it after the other. This was the second bowl, and the servant, who thought he would see how far he could

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carry the joke, starts off and brings in a third bowl. However, by this time nature had asserted her own rights, and gave notice he had had as much as was convenient. He took the third bowl, however, but plucked the servant by the lappel of his coat, and said, 'I say, my dear fellow, that man over there has not had any, do take it to him.' [The audience were thrown into convulsions of laughter by the recital of this tale, in the humorous manner in which Mr. Marshall is so capable of relating it, and both ladies and gentlemen had to employ their handkerchiefs to wipe away the tears that rolled down their cheeks from the violence of their cachinations.] But, my friends, warm water is not one half, nor any thing like as bad as alcohol—in fact it is in some cases very beneficial, and is productive of restoration of health.

THE TWO MODERATE DRINKERS ENCOUNTERING A POST.

Two "moderate drinkers" were passing along South street one night, with just sufficient liquor aboard to make them feel as courageous as lions. All at once one of them ran slap against something in the shape of a six-footer, when he squared off and aimed a blow at the great unknown with such force, that he lost his balance, and fell prostrate on his back. "Hallo, Captain!" exclaimed he to his companion, "do n't let him strike me while I'm down." The Captain commenced trotting round the stranger, and was just about to give him a whopper, when he discovered that the antagonist was nothing more than *a post.*

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JOHN RILEY SIGNING THE TEMPERANCE PLEDGE.

Said Dr. Beman—A few days since, after he had entered his study and engaged in his usual duties, some one knocked quite rudely at the door. On opening it, an Irishman, shabbily dressed, and having the appearance of a confirmed drunkard, came in, leading with him a pretty looking little girl. The man was asked if he wanted any thing? Yes, he replied, I want to hear something about this Temperance. On questioning him, it appeared that he had heard the Baltimore drunkards, and his conscience was troubled. He appeared to be a man of unusual brightness and intelligence, and really to possess the desire for information which he expressed. I told him it would do him no good to sign the pledge, or to have any thing to do with this Temperance, unless he had made up his mind to it. "Now, your reverence," said Pat, "but I *have* made up my mind; And if you please, I'll not *lave* your study without signing it." Of course I was not long in producing the pledge, as I always kept one at hand. He then requested me to give him a certificate that he had signed it. I did so. "Now," said he on taking his leave, in high spirits, and with undaunted resolution in his countenance, "if any man sees John Riley drunk again, then I'm no man."

THE END.

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